THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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Death's Final Conquest.

THE glories of our birth and state
Are shadows, not substantial things;
There is no armor against fate:
Death lays his icy hands on kings:
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at last must yield,
They tame but one another still.
Early or late
They stoop to fate,
And must give up their murmuring breath,
When they, pale captives, creep to death.

The garlands wither on your brow;
Then boast no more your mighty deeds:
Upon death's purple altar now
See where the victor victim bleeds.
All heads must come
To the cold tomb:
Only the actions of the just
Smell sweet, and blossom, in the dust.

James Shirley.

THE CHURCHMAN.

From Harington's Brief View of the Church.

THE BISHOPS OF LONDON.

(*Concluded from page* 1006.)

OF BISHOP FLETCHER.

There succeeded in less than one years vacancy, as hath been already told, Mr. *Richard Fletcher*, a comely and courtly Prelate, but I may say, as *Tully* said, when he had commended King *Dejotarus* to *Cæsar*, by the name of *Rex frugi*, a frugal, or thrifty King, he straight added this parenthesis, *quanquam Reges hoc verbo laudari non solent*, although said he, Kings are not accustomed to be praised with this word thrifty, so I might say, that comely and courtly are not fit Epithetons for the true praise of a Prelate. I remembered before how *Ely* had been long vacant, almost 20 years, and *Bristoll and Oxenford* though both new erected Bishopricks (saved as it were out of the ruins and ashes of the Abbies) were thought in some danger again to be lost, for *Bristoll* was held in *Commendam*, and *Oxford* not much to be commended; wherefore about the year 88, that same *annus mirabilis*, some of the zealous Courtiers, whose devotion did serve them to prey more on the Church than pray in the Church, harkened out for fit supplies to these places, and sent their agents to find out some men that had great mindes, and small means or merits, that would be glad to leave a small Deanry to make a poor Bishoprick, by new leasing out Lands, that were now almost out of Lease, but to free him from the guilt of it, the poor Bishop must have no part of the fine. There was then a Deane whom I may not name; but to give the story more life, I will name his place for names sake of *Coventry*, a man of great learning, but of no great living. To him was sent one of these *Foxes*, the little *Foxes* that destroy our vines, and make small grapes, with this favourable Message, that his honourable Lord had sent him to him, and let him know, how much he respected his good gifts (in which word also, there might be some equivocation,) and though that was hard in those times, to pleasure men of his worth, according to their merit, yet my Lord in favour of him, hath bethought him of this course, that whereas *Salisbury* was then like to be void by a Remove, if this *Dean* would for the present take the Bishoprick of *Oxford*, which was then in a long vacation also, and make Leases, &c. he should the next year be removed to *Salisbury:* the honest *Dean* that in his soul detested such sacrilege, made this mannerly and ingenuous answer. Sir, I beseech you commend my humble service to his honourable Lordship; but I pray you tell his Lordship, that in my Conscience, *Oxford* is not my right way from *Coventry* to *Salisbury:* what became of *Oxford* I shall touch, and but touch hereafter, I come now to Bishop *Fletcher*, that made not so much scruple to take *Bristoll* in his way, from *Peterborough* to *Worcester*, though that were wide of the right way, upon the sinister or bow hand many miles; as the Card of a good Conscience will plainly discover. I fortuned to be one day at the *Savoy* with Mr. Secretary *Walsingham*, where Mr. *Fletcher* was then upon his dispatch for *Bristoll*, a familiar friend of his meeting him there, bad GOD give him joy, my Lord elect of *Bristoll*, which he taking kindly and courtly upon him, answered that it had pleased indeed the higher powers so to dispose of him; but said his friend in his eare, do you not lease out *tot et tot* to such and such. He clapping his hand on his heart, in a good gracefull fashion, replied with the words of *Naman* the *Syrian*. Herein the Lord be mercifull to me, but there was not an *Elizeus* to bid him go in peace. What shall I say for him? *Non erat hoc Hominis vitium sed temporis?* I cannot say so, for your Highnesse knowes I have written otherwise in a Book of mine I gave you *Libri* 3. *numero* 80.

> Alass a fault confest were half amended,
> But sin is double that is thus defended,
> I know a right wise man sayes and believes,
> Where no receivers are, would be no theeves.

Wherefore at the most I can but say *Dividatur*. He was a well spoken man, and one that the Queen gave good countenance to, and discovered her favour to him, even in her reprehensions, as *Horace* saith of *Macænas*. *Rerum tutela mearum, cum sis, et prave sectam stomacheris ob unguem;* for she found fault with him once for cutting his beard too short, whereas good lady (if she had known that) she would have found fault with him for cutting his Bishoprick so short. He could preach well and could speak boldly, and yet keep *decorum*. He knew what would please the Queen, and would adventure on that though that offended others. Once I remember there had been two Councellors sworn within compass of one year, and neither of them had a gray hair at that time, whereupon he glawnc't in his Sermon at it with a sentence of *Seneca*.

Which Mr. *Daniel* upon a better occasion did put into *English* verse in this sort.

> That we may truly say, these spoil'd the State,
> Young Councel, privat gain, and partiall hate.

The Queen as I said found no fault with his liberall speech, but the friends of these Councellors taxing him for that, I have heard he had this pretty shift, to tell the friends of either of them, he meant it by the other. Being Bishop of *London*, and a Widower, he married a gallant Lady and a Widow, Sister to Sir *George Gifford*, the Pensioner, which the Queen seemed to be extreamly displeased at, not for the by-gain of a Bishop (for she was free from any such superstition) but out of her general mislike of Clergymens Marriage: this being indeed a marriage that was talked of at least nine dayes, yet in a while he found means to pacify her so well, as she promised to come, and I think did come to a house he had at *Chelsey*. For there was a stayre and a doore made on purpose for her, in a bay window, of which pleasant wits discanted diversely; some said that was for joy, to shew he would (as the proverb is) cast the house out at window for her welcome; some more bitingly called it the Impresse or Emblem of his entry first Bishoprick, *viz.* not at the doore, but at the window. But certain it is that (the Queen being pacified, and hee in great jollity, with his faire Lady and her Carpets and cushions in his bed-chamber) he died suddenly, taking Tobacco in his chaire, saying to his man that stood by him, whom he loved very well, *Oh boy, I die;* whereupon many bolts were roved after him, and some spitefully feather'd, which both for charity sake, as well as brevity, I will omit; but this blunt one, not knowing out of whose Quiver it first came; but fitting a grey-goose wing, I will produce as his most vulgar Epitaph:

> Here lies the first Prelate made Christendom see,
> A Bishop a husband unto a Ladee,
> The cause of his death was secret and hid,
> He cry'd out I die, and even so he did.

He was buried in the Church, the Dean and Chapter of *Pauls* not being so scrupulous as they of *York* were, the 9 of *Hen.* 1. who because their Archbishop died suddenly, buried him without the Church-porch, notwithstanding he had been their great benefactor.

BISHOP VAUGHAN.

Mr. *Richard Vaughan* is the next I have to speak of, being the last man nam'd in my Authors Book, and of him he hath but two lines, onely declaring him to have been the Bishop of *Chichester*.

Upon the removal of my Lord at *Canterbury* that now is, he succeeded him in *London*, as is not unknown to your Highnesse.

His beginning of preferment was under the Lord Keeper *Puckering*, being his Examiner of such as sued for the benefices in my Lord's gift, in which, though some complaine he was too precise, yet for my part I ascribe to that one of his greatest praises. For this I know, that a preacher being a Noblemans Chaplaine, and therefore qualified for two benefices, came to him recommended in good sort, and brought with him a Gentleman of both their acquaintance, that sometime had been an University man, to speak for his approbation. Mr. *Vaughan* examined him of no very deep points, and found him but shallow, and not very ready in the Roman Tongue, his friend having been fain to help him up in two or three foul stumbles, both of language and matter; whereupon he dismist him without all hope of the Benefice, and after told the Gentleman seriously, that if he would have it himselfe, he would allow him sufficient, but the suitor by no means. He was in those dayes very prompt, and ready in speech, and with all facetious; he was an enemy to all supposed miracles, insomuch as one arguing with him in the Closet at *Greenwich*, in defence of them, and alledging the Queens healing of the Evil for an instance, asking him what he could say against it, he answered that he was loth to answer arguments taken from the Topic place of the Cloth of estate; but if they would urge him to answer, he said his opinion was, that she did it by virtue of some precious stone in possession of the crown of *England*, that had such a naturall quality. But had Queen *Elizabeth* been told, that he had ascribed more virtue to her Jewels (though she loved them well) than to her person, she would never have made him Bishop of *Chester*. He grew heavy and corpulent of a sudden, not so much with too much ease, as with too little exercise. *Corpus quod corrumpitur aggravat animam*, soon after his remove to *London* he fell into that drowsy disease, of which he after died, growing thereby unfit for the place, that requires a *Vigilantius*, and not a *Dormitantius*. He was held a milde man, and was well spoken of in the City, which sometime hapneth not to them that deserve the best. To conclude, being taken with an Apoplexie, he may be properly said to have slept with his forefathers.

DOCTOR RAVIS.

Within a few monthes there succeeded him Doctor *Ravis* Bishop of *Gloucester*, who is not formerly mentioned in this Book, because Mr. *Goldborow* his predicessor in *Gloucester* was then living. His preferment to *Gloucester* makes me remember a story that some record of *Scipio*, who being made Generall of the Roman Army, was to name his Questor or Treasurer for the wars, whom he thought fit; being a place in those daies as is now in these, of great importance, one that took himselfe to have a speciall interest in *Scipio's* favour was an earnest suitor for it, but by the delay, mistrusting he should have a deniall, he importuned him one day for an answer. Think not unkindness in me (said *Scipio*) that I delay you thus, for I have been as earnest with a friend of mine to take it, and yet cannot prevaile with him: Noting hereby, that offices of charge and conscience, are fittest for such as shunne them modestly, rather than such as seek them greedily. And even so did my Lords of the Councell deale with Mr. *Ravis*, who being then Dean of *Christ Church*, which lightly is not held, but by some choice man of the University, being a place of good valew and reputation, was requested by him to take this Bishoprick, when many that sued to have it, were put by. But as he was not willing to goe thither, so they of *Gloucester*, were more unwilling he should go thence, he was in a short space in so good liking of all sorts, insomuch as some that can scant well brook the name of a Bishop, yet can be content to give him a good report.

For my part, I have observed a great change in *Gloucester*, from that it seemed nine years since, about the Earle of *Essex* going into *Ireland;* for at that time neither their Bishop seemed to care for them, lying at a Prebends in *Worcester*, which me-thought was very inconvenient; nor they seemed much to care for themselves, all their building both publique and private looking old and ruinous: whereas of late yeeres, their Bishop keeping his house neere them, and being daily with them. They have built them a new Market-place, and are now building a faire Hall for justice; which commendable and comfortable disposition of the people, there and elsewhere, though it be principally ascribed to the joy and comfort that all well affected persons took of his Majesties happy entrance and peaceable government, and of the succession established in his hopeful issue; yet is not the least to be imputed to the discretion and diligence of the pastors that waken and stirre up their charity, and make them more sensible of GOD's good blessings bestowed on them; and the rather by this good Bishops means. The Lord of *Shrewsbury* hath very Nobly, and like himself contributed to this so great and necessary work, giving a large portion of Timber toward it.

Now, as I said, it hath pleased his Majesty to place him in *London*. *Magistratus indicabit virum.* This publique place (for I count the other was almost private to this,) will show what is in the man, I need not prognosticate, but I can wish and hope, that as he is for his person comparable to Mr. *Fletcher*, so he may equall Doctor *Elmar* in courage, Doctor *Bancroft* in carefulnesse, and Doctor *Vaughan* in his milde demeanour, to win the love of the people: and thus much to be said concerning the Bishops of *London*.

COMMUNICATIONS.

For the Churchman.

THIRD SUNDAY AFTER EPIPHANY.

GOD'S DEALING WITH THE JEWISH CHURCH A REPRESENTATION OF HIS DEALING WITH THE CHRISTIAN CHURCH.

IT deserves our attention, and I beg it may sink deep into our hearts, that GOD's dealing with the Jewish Church was a representation of his dealing with the Christian Church—his rejection of the unbelieving, impenitent Jews, of his rejection of faithless, impenitent Christians—the final destruction of Jerusalem, of the final judgment and destruction of the world. Under this impression let us consider the meaning of our Saviour's declaration, "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

That the kingdom or Church of GOD is here considered under the emblem of a marriage feast or supper, appears from the Greek word (ἀνακλιθήσονται) which is translated to *sit down*, but which really signifies to *sit down to meat*. "Many shall come from the east and west, and shall sit down," that is to meat, "with Abraham, and Isaac, and Jacob." The blessings and privileges of the Church of GOD are intended by this feast. To it all are invited of every nation and country, and of every rank and condition of life, who imitate the faith and obedience of Abraham, that is, who believe the declarations and fulfil the commandments of GOD as he did. To them the truth of GOD is engaged that they shall, according to their spiritual meaning, partake in all those promises which were made to Abraham, repeated to Isaac, and confirmed to Jacob. The believing Gentiles obtain these blessings as they are the spiritual sons of righteous Abraham, and of course heirs of the promises made to him, and witnessed by the prophets of the Old Testament, that they should by the mercy of GOD obtain remission of their sins, and eternal life through the Messiah, who was to be born of the family of Abraham, and be a blessing to all the nations of the world. The Jews, on the contrary, who wanted the faithful and obedient disposition of their father Abraham, were to lose the benefit of the promises made to him and his seed—to be rejected from being the people of GOD, and left to live in that darkness in which all must live who are out of the kingdom of GOD.

Marriages among the Jews were usually celebrated in the night, and were accompanied with an entertainment, at which the guests sat down with the bridegroom. The room being highly illuminated, they who were within enjoyed the pleasure of the light, while they who were without were in darkness. For this reason the Scriptures represent those who are excluded from the kingdom of GOD, the marriage-feast of the Lamb, as being in outer darkness, or in darkness which is without. As they who are without want the light which the guests enjoy, the protection of the house, and the refreshment of the entertainment, and are at once exposed to darkness, and cold, and hunger; so they who are excluded from the happiness of heaven—represented by the marriage-feast of the Lamb—are said to be not only in darkness, but in anguish and torment, expressed by "weeping, and wailing, and gnashing of teeth."

This, I trust, is a fair representation of the meaning of our Saviour's declaration, "Many shall come from the east and west," &c. How different from the sentiments of the Jews! They believed that every natural born Jew who bore the mark of the covenant made with Abraham, would have a portion in the world to come; and though they admitted those proselytes who worshipped the true GOD to a hope of a future life, of the heathen world, it is a common expression of their writers, that they are fuel for hell fire. Happy for us, divine goodness hath otherwise determined; namely, that all, in every part of the world, who imitate the faith of Abraham, are his spiritual seed, the true Israelites, and equally with him are partakers of the blessings of Messiah—the privileges of GOD's Church in this world—the presence of the Spirit of holiness, the remission of sins, a blessed resurrection at the last day, and eternal happiness with his Church triumphant in heaven.

We see, however, that unbelief and impenitency excluded the wicked Jews from these blessings, and cast them into outer darkness. Let us remember that the Church or kingdom of GOD in this world, and the Church or kingdom of GOD in the next world, are the same Church or kingdom, differing only in their state or circumstances. Therefore, the same impenitency and unbelief which excluded the Jews from the Church or kingdom of GOD in this world, will exclude all men who continue in the same state of impenitency and unbelief, from the Church or kingdom of GOD in the world to come. This brings the matter home to us, and shows that the declaration in the text most nearly concerns us. Why should the unbelief and impenitency of the Jews, who were the children of the kingdom, cast them into outer darkness, and not the unbelief and impenitency of Christians, who now are the children of the kingdom, cast them also into the same miserable condition of anguish and despair? GOD is not the GOD of Christians only; he is the GOD of the Jews also; and his nature is unchanged. Unbelief and impenitency are as contrary to his nature now as ever they were. For the Jews CHRIST died as well as for us. Their wickedness brought the sentence of exclusion on them; and the same, or similar wickedness, will bring it upon us also. Their sentence came on in this world, to warn us that if we sin after their example of unbelief, we shall fail of entering into that rest which is reserved for the people of GOD. For that the destruction of Jerusalem was typical of the destruction of the world at the day of judgment, will scarcely be doubted by any one who shall read with attention the prophetic description our Saviour hath given of that dreadful event. The expressions are so strong and awful, that they seem to comport with nothing but the general conflagration. And why was the destruction of a single city and its adjacent country expressed in terms which suit not with any human events? but to teach us, that as was done with Jerusalem in the day of GOD's fierce visitation, so shall it be done to this world, and to all its inhabitants who sin after their example, in the day when the wrath of GOD shall be revealed against all unrighteousness and ungodliness of men. Then shall the wicked "children of the kingdom be cast out into outer darkness; there shall be weeping and gnashing of teeth."

Reader, consider these things; and may GOD influence your consideration, that it may produce in you true penitence for all your sins past, and steadfast faith in the Redeemer JESUS CHRIST. Amen.

CATHOLICUS.

For the Churchman.

NOVEL READING.

THERE is a species of mental dissipation which exists at the present day, alarming both to the patriot and the Christian, and if we may judge from the increasing demand for light and frivolous works, the evil is making rapid strides toward a fearful consummation. There is, too, so much of plausibility in this evil, which greatly enhances the danger. We may compare it to the insidious visit of a humorous guest, who, while he delights us with his wonderful tales, sits down to our board, destroys our substance, and wastes our time.

Let us not be understood, however, as condemning all works of fiction; were we to confine our reading to facts alone, the limits of the mind's pleasure-ground would indeed be cramped. But what we would point out and guard against is, the habitual LOVE OF FICTION—the insatiable thirst of NOVEL READING.

Let us for a moment look at its plausibleness.

The child is taught to believe that he is much better employed when reading than when at play; hence he grows up with the idea that if he reads, (it matters little what) he is improving his time. As he enters upon the theatre of life he sees around him much of immorality and vice. Perhaps he has no parental guide; his father and mother are dead; his brothers and sisters, if he has any, are separated from him, or if near him, are as much in want of counsel as himself; his companions are wild and given to dissipation; a city full of temptation is before him. In this hour of danger his thoughts recur to the past; he calls up in his mind the advice of a mother, "My son, apply yourself to books; read! improve your understanding." With a settled conviction that were he to go with his fellow-clerks he would soon become ruined, he gives up his spare time to reading.

All this is highly commendable, and did some kind friend come in now and direct the channel of his thoughts, how different might be the result. But he has no one to consult,—no one to take him by the hand.

The library from which he is to draw his knowledge, and in the perusal of which he anticipates not a little portion of his enjoyment, is corrupted with much fiction. He is perhaps aware of this fact, and its threshold is therefore entered with a cautious step; history, travels, biography, and such like, alone attract his eye; yet what inexperienced youth can withstand the promised pleasure of romance, when the temptation is daily put before him? True, he may *begin* with sober truth,—he may for a time nobly resist every impulse that would mislead. But by-and-by he feels as if he wanted some little recreation; the ponderous record of ages past becomes dull; it seems too much like study to pore over those time-worn pages; in short he *must* read something for mere amusement.

This is the first step toward a dangerous evil.

Now we will suppose that this step has thrust aside every barrier, and the youth plunges headlong into the enchantment of fiction.

For ascertaing more particularly the "profit and loss" of such an account, let us inquire first what does he gain?

Any thing of history? There may possibly be some dim outlines of history worked up into the fiction; general facts, as to place and date, and some incidental circumstances may have been truly laid down; yet what of these amid such a superfluity of fancy? The nicest judgment might be puzzled to sift them out; the best informed on the subject might be at loggerheads. What knowledge, then, can one entirely ignorant gain of history from such works, where truths and untruths are so incongruously mixed up together?

2d. Has he gained any intellectual matter? There may have been many beautiful ideas scattered throughout those books; many sublime thoughts; many splendid sentences. But what does he remember of them? Has he not been entirely absorbed with the story? Did not the whole interest of the work depend upon its termination? Was he not all anxiety to see the end?

3d. Has the heart become better? Alas! it were folly to inquire what good has been done to the heart, when the mind has received so little.

Now in summing up the whole, what has he not lost?

He has lost much valuable time. Hours and days you may say have been squandered. He has lost much real knowledge; solid information has been exchanged for chaff, which the next succeeding novel will obliterate for ever from his recollection. He has lost a contented spirit; there is a restlessness about him; he has been so much in the regions of fancy that it becomes excruciating to turn to real life; every thing around him wears a monotonous aspect; his very existence, we might almost say, has become a burden.

These are a few of the evils which result from the continued practice of novel reading. We might enumerate many others, and perhaps more important ones still, but we forbear. To parents and guardians this subject applies with more than ordinary force. If they neglect the growing disposition of the child; if they do not throw up around it the bulwark of counsel, let me ask who will? Remember, O parent! that child is to act in the great drama of life. It has a part to perform—a station to occupy. It may one day stand in the council of the nation. But above all things, remember that it must appear before GOD in judgment! Let your advice then have an important bearing toward this end; put before it such useful and instructive books as will tend to make it wise unto salvation; give it the Bible, not as a task-book, for that will cause a disrelish for it; tell the child of GOD and of JESUS CHRIST; explain a Saviour's love; hold up before it the pleasant and peaceful path of religion, and pray with it and pray for it, as one deeply and fearfully interested in its eternal welfare.

V. W. V.

For the Churchman.

GOOD MR. EDITOR,—Please express my hearty thanks to O-MICRON, for his able exposure of the fallacy of O.'s two paragraphs on lay baptism. I confess he has afforded me some new and unexpected light. He says that all our services are intended for members only of our Church. Of course, our clergy are not to marry an Episcopalian to a Presbyterian, or Congregationalist, or Quaker, or Baptist, or Papist; nor are they to bury any but Episcopalians, nor visit any others (officially) when sick or in prison; all others, when present at our public or family worship, are to understand that those services are not intended for them. New views, quite new! He denounces that persons baptized and 'growing up in other communions,' are to enter ours by means of our office for adult baptism. This being the presumption, not only the Presbyterian, and the Independent, and the Baptist, but the Papist, the Greek, the Moravian, must (though episcopally baptized) have their baptism done over when they 'wish to conform to us.' The argument from *this* presumption is as good in the latter cases as in the former. New light again.—He intimates that the office of baptism for persons of riper years, was 'intended to meet the case' of persons non-episcopally baptized coming into our Church. News again. Poor Whately was so ignorant as to think that office to have been provided on account of 'the growth of Anabaptism and Quakerism,' which left many adults unbaptized in any way. He argues that our having a form of baptism excludes lay baptism, as much as our having a form of ordination excludes lay orders. Overwhelming logic! for it enables us to add, that our having a form for matrimony excludes marriage by lay magistrates, by non-episcopal ministers, and in Quaker meetings. The preface to the ordinal becomes valueless, on the question of the validity of lay orders, after such an unanswerable assertion. He speaks of 'resorting to the old principles, that orders supply all other deficiencies.' Take, for example, the case of St. Paul, who was first commissioned by CHRIST himself, yet afterward had a 'deficiency' supplied by being baptized. Take also our lay baptized candidates; they commune *without* 'orders to supply the deficiency.' He affirms that 'making a man an officer' in the Church, 'is, in fact, constituting him a member.' Then, the tribe of Levi (born to be church officers) should have gone without circumcision, and Saul of Tarsus without baptism. Then, also, some of our ministers, once non-episcopalians, have done what is even less than 'paying tithes of mint and rue,' in being rebaptized after their ordination.

The irresistible O-MICRON having thus routed O. and his paragraphs, no one, I trust, will in future allow either force or pertinency to the fact, that our Church looks on passively, when a non-episcopally baptized layman comes to her communion, and is admitted a candidate, a deacon, a priest, or bishop—all on the basis of that kind of baptism. Just as little to the purpose is it, that our Church *orders* her candidates and deacons, her priests and bishops, notoriously in this baptismal predicament, to receive the communion, and the two latter to administer it to themselves and others; and that she, in this sacrament, 'assures' them they are very members of the Church and heirs of heaven, while yet they were never 'made' such, if their baptism was void. All these are the acts of our Church; as such, her positive commands, or positive declarations—very different from the irresponsible invitations of a pastor to Christians of another name, when his communion table is spread. They all amount to nothing, however, in the opinion of your able and learned correspondent. May I hope that my feeble commentary has not darkened the scintillations of his wisdom!

ODED.

For the Churchman.

WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE GOD.

THIS is no less the voice of reason than of revelation. It may be universally affirmed of our intercourse with rational existence. With our fellow-men we always find it true. Not to confide in them is a sure method of encountering their ill-will. Who is content to be deemed unworthy of the confidence bestowed upon others? Do we not esteem it as an indignity to be treated with any degree of suspicion whatever? especially when we have given no cause to doubt our integrity? How frequently do the most grievous discords of life grow out of mere trifles, where one or another is denied the full amount of confidence that might be thought due? How are the better feelings of our hearts often wounded by the petty distrusts of those around us! Pride, too, usually steps in and bids us scorn those who give us not their faith.

Want of confidence in GOD is not offensive in his sight, because pride cannot move him; not because he must depend for the accomplishment of his chief purposes upon the good opinion of any limited number of his creatures, but from motives of the highest love and justice. If we believe him not, all his intended kindness must come to nought for our good, and in numerous cases seriously hinder the well-being of our fellow-creatures. As he desires not the death of the sinner, he offers universal pardon; but if we distrust his mercy, as we shall not seek, so we cannot gain the promised favor. In this matter we must be left to our own free choice, and want of faith must effectually hinder the determination which alone can restore us to the kingdom of GOD. He gives the assurance that our temporal necessities shall be his care, while his kingdom and righteousness are the objects of our lives: but if we refuse credence to this promise of favor, we attempt no service, and then receive merely his common bounty; and this, through our abuse, may prove only the source of deeper wo, as it is more constant and prompt to the supply of our present necessities. So all his love may fail to benefit those for whom it was designed; and, if the want of faith in Him were universal, the whole intelligent creation must prove a barren waste, the fountains of life would be changed to mortal poison, the dews from on high would prove the miasma of destruction, the gentlest, most propitious breath of heaven would become desolate and blasting as the sirocco of the desert. C. S. A.

Morristown, N. J., January 12, 1836.

THE CHURCHMAN.

SATURDAY, JANUARY 23, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

MR. CONNELLY'S LETTER TO BISHOP OTEY,

On the occasion of withdrawing from the Church.

The Romanist papers, with the proselyting spirit which has long been the disgraceful characteristic of their priesthood, are rejoicing at an event which is rather fitted to penetrate every humane bosom with sentiments of grief, disgust, and pity. For our own part, we have read poor Connelly's letter with feelings of surprise and sorrow. It has surprised us that any man, more especially any clergyman, who has for years professed his belief in "One Holy Catholic and Apostolic Church," and who has on the two most solemn occasions of his life, vowed to Almighty God, in the presence of his Church, "reverently to obey his bishop and other chief ministers, following with a glad mind their godly admonitions, and submitting himself to their godly judgments," should leave this one Church, and renounce this spiritual authority *in search of unity and subordination!* And it has awakened our sorrow to see an air of incoherence and flightiness thrown over the letter, indicating but too plainly that the gleams of intelligence which the writer shows, are the acuteness of incipient insanity. Mr. Connelly assures the Bishop, in the commencement of his letter, that his "present feelings have been the result of anxious study, and have given him many sleepless nights, and brought him low in health;" thus confirming the melancholy suspicion which his letter awakens, and referring to intense anxiety and perpetual excitation of mind and prostration of body as the causes of the bewilderment in which he appears to be lost, and under the influence of which he leaves the Church of God, *not knowing*, as with melancholy forebodings he confesses and avows, *not knowing whither he goeth!* Renouncing and apostatizing from the Church which is "built on the foundation of the Apostles, Jesus Christ himself being the chief corner-stone," the Church which has given birth to the noble army of martyrs, which counts among her sons the names of Ignatius and Polycarp, of Tertullian and Cyprian, of Jerome and Augustine, in ancient times; and of Cranmer, Jewel, Hooker, Beveridge, Taylor, and a host of worthies in modern times,—and "not knowing whither he goeth!" From our heart we pity the man! and the intenseness of our pity is only equalled by the fervency of our prayer, that go whither he may, he may not be decoyed by the bait of antiquity to that refuge of lies with which the Church of Rome has sought, in comparatively modern times, to disfigure the holy, primitive, and Catholic Church of the adorable Redeemer. As yet—despite of the "angelic joy" which the editors of the Telegraph and Herald affect to feel—he is safe from this wretched fatuity; may God preserve him and restore him to a sound mind!

The leading operation of Mr. Connelly's mind amidst all its anxieties and divergences, is easily apparent. He has become disgusted with the exhibitions of fanaticism around him, and tells us that they have shaken his faith in Protestantism. Poor man! why did he not tell us that they have shaken his faith in God? Where or when could he have lived on the earth without witnessing the extravagances of religious excitement? Has there ever been a religion on earth, Jewish or Heathen, Mahomedan or Christian, Protestant or Romanist, Rational or Atheistic, which has not been deformed by the maniac pranks of fanaticism? Verily, if fanaticism is to frighten us out of one religion, it must frighten us out of all religions: if we are to fly from this evil instead of standing firm to resist it, we shall be driven around through the orgies of the Bacchanalian worshippers, the austerities of monachism, the pilgrimages of Mecca, the spasmodic inspiration of the Quakers, until we have lost all faith in God himself. Nor even then should we escape the pursuer, for the French Revolution may convince us that the fanaticism of no religion is just as fierce and uncontrollable as the fanaticism of a false religion: which is tantamount to saying, what is really the truth of the matter, that fanaticism is not the offspring of religion at all, but is the spontaneous production of the estranged and darkened mind of man, with no true faith to guide and enlighten him.

But to seek a refuge from fanaticism in the Church of Rome! Such ineffable absurdity as this is enough to argue any man either a downright simpleton or stark mad. Fanaticism, as we have said, is a product of human nature, and has sprung up more or less in all religious communions. But mark the difference between the fanaticism of the Protestant Church and the fanaticism of the Church of Rome. We disclaim fanaticism; we do what we can to counteract and discourage it, and leave it to spend itself in the same turbid sea of ignorance and passion from which it arose. The Church of Rome, on the contrary, takes fanaticism under her especial patronage, makes the elements of it to be of the essence of faith, systematizes its wildest extravagances, canonizes its craziest votaries, and diffuses its leaven throughout her whole mass, by compelling her children to kneel down every day and offer up the perpetual incense of prayer to the most stupid, the most demented, the most malignant fanatics, that have ever existed. For, lest we may seem not to have weighed our words, what, let us ask, are the elements of fanaticism? They are an alienation of reason and a spirit of malignity. And who knows not that a blind and unreserved renunciation of reason is the first principle of Romanism? Submission, the blind submission of the senses and the understanding, is confessed, nay, boasted to be the primary requirement, and that without which there can be no faith. The Romanists do not deny, but glory that *this* element of fanaticism is of the essence of faith. The other element, the spirit of malignity, they have, it is true, the grace to deny; but without adverting to their denunciations of heretics, their awful comminations, their inhuman inflictions of penances, their infamous inquisition, and their bloody persecutions which have all flowed from *Romanism* as distinguished from *Catholicism*, without adverting to these proofs which they want neither subtlety nor learning to help them to evade, we need but look at the fundamental law of their priesthood to behold a fountain which is unceasingly pouring forth a malignant influence. Look at the thousands, aye, the tens of thousands in every age, doomed by a vow assumed in the blind ardor of youthful devotion to a perpetual celibacy, thus detached from the rest of their species, formed into a separate caste by themselves, with exclusive interests and passions, suppressing in their germ the kindly affections, and benevolent sympathies, nursing in many instances a sickly and rancorous envy, and habitually denouncing (for proofs see the Herald and the Telegraph) the most sacred institution of God, even in the holiest vocation of life, to be a source of sensuality and impurity. If this be not malignity, what is? And yet this law of celibacy is the boast, ay, the very life of their system, that without which the bands of the Papacy would be unloosed, and Romanism would be rapidly converted into Catholicism. It is this law mainly which moulds the character of the Papal priesthood, imparting to it those peculiar features which distinguish it from the Catholic priesthood, and through the priesthood gives a distinctive impress to the Papal Church. Say we not right then that the elements of fanaticism are worked up into the essence of their faith? And have they not systematized the frenzies of fanaticism? Who knows not that the Benedictines, the Dominicans, the Carthusians, the Franciscans, and all their various sects originated in as sheer fanaticism as any that has disgraced our wildest sectaries? Among Protestants such fanatics as the founders of these different orders may exhibit their follies in one generation, and pass into oblivion the next. In the Church of Rome they are cunningly guarded, and made so many ribs for the support of the Papacy. Have they not canonized the wildest fanatics, and made them the objects of prayer from generation to generation throughout their pretended Catholic Church? Read the lives of their Saints Bridget, Teresa, Catharine, Sophia, &c., as recorded by their best chroniclers, Mr. Cressy for instance, —read their ravings as commemorated in their own breviaries, and say if such nonsensical, incoherent, delirious rhapsodies, dreams and visions can be matched by any of the extravagances of Protestant fanatics? The difference between St. Bridget and St. Teresa on the one hand, and Ann Lee and Joanna Southcote on the other, is, that the Protestant fanatics are suffered to lead their foolish followers into the wilderness, so that the main body of the flock may be kept uncontaminated; while the Romish fanatics rather than that one stray sheep should wander from the visible fold, are suffered to remain and spread contagion while they live, and when they die to have their putrescence formally beatified and bequeathed as a last legacy to the whole body of the faithful. Verily we may be pardoned for saying that the Protestant who flies to the Papal system for a refuge from fanaticism must be either a natural simpleton or bereft of his wits. And we confess we have read the letter of poor Connelly with much the same feelings with which we have witnessed conversions at a protracted meeting, or a Methodist campground. In both cases the causes of conversion are the same: the reason is surrendered, and the mind, too feeble to govern itself, yields to the strongest impulse. The Romanist fanaticism, however, is often characterized by an aggravation of fatuity and unconscious wickedness which is without a parallel in the excesses of Protestant ultraism. We allude to those victims of a misguided conscience, who, like the unhappy Barber, and we fear the name of Connelly must be added, so far divest themselves of human sympathies and moral honesty as to violate the most solemn vows of religion, and outrage the purest feelings of the Christian bosom, by renouncing the inalienable obligations of a husband and father, and deepening even this dark shade of degradation by the accumulated cruelty of committing the wife and children whom God has confided to their trust, to the certain and hopeless misery, if not indeed to the doubtful purity, of a perpetual banishment from society! If this be not fanaticism, blind, pitiable fanaticism, we know not what is!

Our Romanist brethren ought not, and we trust will not, be offended by the seeming severity of our remarks. All that we have said is levelled not against their persons, but their errors; and thankful should we be, if we could expose the latter without wounding the sensibilities of the former. Our course must have convinced them before this time, that nowhere will they find, on the one hand, better friends to their persons, or more cordial and liberal admirers of their many Catholic excellences, and on the other, foes to their errors more determined and more formidable—because, capable of distinguishing their Catholic excellences from their Papal corruptions and delusions—than in the Protestant Episcopal Church. More than once have we raised the shield to protect them from the calumny and blind hostility of Protestant fanatics, and dealt them justice with no grudging hand. But never for an instant let them dream that we are any nearer to the fanaticism of Popery than to the fanaticism of Anti-Popery, or that while we discourage the ephemeral freaks and flashes of the latter, we are not awake to the deep, systematic, time-worn malignity of the former. Romanists, we know, are not aware of the tendencies of their system: would to God we could convince them and lead them back to that Catholic and Apostolic Church from which the Papal schism has riven them!

That we may do no injustice to Mr. Connelly, we publish the best part of his letter. Making allowances for the indication of morbid excitement, there is little in it to which any intelligent Episcopalian will object.

"In the Church, fear always is unreasonable; it is unchristian; and I thank God that it is so, for it is a cruel passion. I have so deep a faith in Christianity, that I am entirely willing to trust it to itself, and to the help of God. Its condition is surely not worse now, than at its rise; let it then go on now, as it did at first begin; let it be contented to rely on the gradually developed force of its own truth, and the simple manifestation of the beauty of its holiness. I honestly confess I can desire the propagation of no faith; I can wish success to no religion which is not willing to judge of others, and to be judged itself by the rule of that wise Pharisee, Gamaliel, '*Let alone. If the work or counsel be of men, it will come to nought; but if it be of* God, *ye cannot overthrow it.*'—What, it seems to me, is really to be feared, is the delusion of Christians, not the ruin of the Church; the confounding of the interests of religion with the interests of something else connected with it, as government, a society, or the press. I hate the English phrase of national Church, and national religion; it is more John Bull than Christian. If there is any thing in which I would have all men cosmopolitans, it is in this. I would no more have national than individual interests mixed up with the interests of the Church. I would have all men fellow-subjects in this one kingdom, brethren in this universal family. And just as truly do I hate the fanatic cry about religious societies and the religious press.—The terms might pass as jargon; but they both spring from, and they both inculcate A GREAT ANTI-CHRISTIAN LIE. For such, I fully and firmly believe this to be, *That the Church of* Christ *requires the aid of civil government, or of any secular societies.* She can do without them all. They, it is, who have need of her; they, it is, who are desirous to make use of her. When states seek the aid of any religion, it is a confession that they require it: when they give their service and their support, it is because they hope to be repaid; and so too it is with the *religious* associations, and the stipendiary press. Let government break off its union with the Church. Let the hireling writers and printers of religion withdraw their help, and Christianity will stand and grow in the midst of fanaticism and democracy, as stand and grow it did, in the midst of idolatry and despotism. It is a dangerous, it is a *cursed* thing for Christians, as *for men, to trust in man, and to make flesh their arm.* Guaranty to the Church, as to any other corporate society, all her own rights, and she desires no monopoly.—Secure to her her property against injury and outrage, her character against libel, her public functions against rudeness and assault: let her agree upon her own faith, let her use her own worship, let her govern her own voluntary members by her own peculiar discipline. Give her a fair field and no favor, and then, LET GOD DEFEND THE RIGHT.

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"It was a very flattering pretence in which the Alliance was begun, the right of universal suffrage in the Church; but it has proved as false in practice as it always was in theory. It has given no fair representation. In the new policy, the pious, the learned, the gifted few, and the great mass of mankind, are alike entirely unrepresented, except in name. Two ambitious parties, the mercenaries and the fanatics, really divide the power. It is an alliance, which I consider not only more dangerous, but altogether more unreasonable than that of Church and State. Governments have a real authority. This self-constituted spiritual power has none. *Might is its only right.* It is no more an article of Christian faith to believe in Bible societies, than in Henry the Eighth. We are no more commanded to believe in tract societies or anti-slavery societies, than in Lord Brougham or Arthur Tappan. We profess to believe in One Catholic and Apostolic Society; and I believe in only One. The whole system is an invention, and a late invention. It is as unknown to the Bible and the Common Prayer, as it was unauthorized by Christ, and undreamt of by the early Church. I abhor it, I renounce it, I abjure it for ever.

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"Learning, like wealth, may be a blessing, as it is a *talent;* but no amount of one, any more than of the other, can by any sophistry be proved necessary for entrance into that Kingdom which is declared for ever shut to all who will not enter it *as little children.* Indeed, I think a more barefaced falsehood never met with credit, than that reading and writing are necessary for the salvation of a Christian man, or for his growth in any grace or virtue. The assertion, or the insinuation, is a haughty lie. The religion of my blessed Master is as catholic as his Church. It is as perfectly adapted to the most ignorant slave as it is to the most learned philosopher. That is not the Gospel which cannot be equally well preached to the poorest, as the richest of the sons of men. I wish not to lessen the respect of learning, nor to take away the honor due to wealth. I wish to be a friend, so help me God, as I believe I am a friend, to the just rights of all men: but, as a minister of the Gospel, I will especially maintain the cause of those to whom the Gospel most especially belongs. I will stand up for the poor and the unlearned, and for their claims to be respected, as poor and unlearned. It is the declaration of God, that *the poor shall never cease out of the land:* and it is in reason and all experience, as well as holy Writ, that the great multitude of mankind can no more be learned, than they can be rich. It is impossible it should be otherwise. I utterly deny that the usefulness or true respect, the happiness and salvation of God's human creatures, depends principally, or at all, upon their possessions, whether acquired through books, or banks, or any other source. Men, in general, are to be judged by their virtues, not by their acquirements; by what they are, not by what they have, or what they know. And they have a right not to be insulted by an insinuated degradation, as if the accident of poverty, or want of education, disfranchised them out of any of their hopes as Christians, or their respect as men. A generous poor man, while he has a head or hand to work with, despises to receive an alms; and so, too, the virtuous unlearned one, while he has a heart to believe and to obey the truth, has a right not to be treated as a beggar. I respect the honest indignation with which thousands of my countrymen reject an eleemosynary tract, as they would do the insolent offer of any coxcomb's purse. They do not ask, they do not need the paltry alms in one case or the other. He that toils and sweats, by his honorable labor shall earn his bread; and *he that believes and is baptized*, by his faith and his obedience *shall be saved.*

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"But oh, my Bishop, our Church is not the mistress of herself, nor of her clergy. Her sceptre has departed: and, as *in Israel, when there was no king*, so in our Zion, *every man* believes and *does what is right in his own eyes.* Her course is not her own, even in most sacred things; it is no longer in her boldly *to direct her steps:* and all spiritual authority, all mystery, every thing venerable in worship, every thing pure in doctrine, every thing lovely or of good report in Christian life, seems to be melting away before the fiery zeal of our interested and ignorant allies. *O my* Lord, *what shall be the end of these things?* Truly, *the words are closed up and sealed*, and I pretend not to reveal them: but I think, in wise men's judgments, it cannot be doubted that at this moment the whole tendency of the Protestant religion in these United States, is to rank Puritanical fanaticism.

And what is fanaticism or puritanism, or, as it now pleases to be called, Evangelical Religion? What can be said of a religious system, which makes misguided honesty more dangerous than wilful error; rendering its poor dupes the most faithful accomplices of the most wicked purposes? What can be said of a religion calling itself Christian, which raises faith (even though it were true faith) above charity, and inculcates a silly, presumptuous assurance, as more to be desired than the grace of blessed, though timid hope; making sinners in one case proud, cruel, and ambitious; and, in the other, indifferent or desperate? Need I speak of fasting, which is virtually exploded: of alms-givings, which, even to the school-boy's shilling, are trumpeted from Florida to Maine? Need I remind you of the great decay of dignity and decency in the externals of religion; of the general anxiousness, jealousness, and discontentment; of the watchfulness of personal interests, with the want of any fixed sentiment of reverence for honor and the laws; of rights elevated above authorities, talents above wisdom, disputed notions above moral sentiment? A SYSTEM OF ERROR, INSUBORDINATION, AND EXCITEMENT; A FACTION OF PERSONS, PLACES, AND OPINIONS, AGAINST HUMAN NATURE, CIVIL GOVERNMENT, AND ALMIGHTY GOD HIMSELF.

Yet this is what men call "Evangelical Religion." And, such has been its influence in these United States; an influence, in its tendency, subversive of every thing free in government, as of every thing Christian in morals, faith, and worship. Look at this moment, in the north, at the political, as well as the theological course of these religionists; our own Church echoing the tumultuary and restless principles of those who love her not, however they pretend to. In the religious tests, which they propose to the country to act, if not to legislate upon; in the proscription and persecution, which already are begun; in the limitation of the rights of property, which under holy pretences, they are endeavoring to bring about,—they threaten to create an ecclesiastical power more independent of government, more irresponsible, and more arbitrary, than that of the corruptest Church in the darkest ages."

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"The whole question I go now to examine. It is indeed a large one, and must be so considered, to be considered fairly. It is a question of the nature and identity of the visible body of Christ, (Eph. iv. 12,) of the spiritual authority and moral influence of the universal Church; not one of Romish Popery, agnus-deis and indulgences. I have been too long frightened by these terms of odium and disgust. Yet it seems to be, either a Roman, or a worse than Roman popedom. And what better, let any wise man tell me, than an agnus-dei, (and how far more dangerous,) is the Bible in the hands of thousands of the poor creatures who are told to trust in it, and take it for their guide? And what better than the doctrine of indulgences is that, which makes zeal for 'the cause,' a substitute for every social virtue, and every domestic duty, in woman as well as man?"

JOURNAL OF CONVENTION.

The Journal of the Convention of this Diocese is published, and forms a well and closely printed pamphlet of 136 pages. Of the excellent address of the Bishop, it is unnecessary to speak, as it has already been inserted in our columns. In addition to the statements contained in the address, the following statistical summary affords abundant evidence of the flourishing state of the Diocese under the Episcopal supervision which it is now, and we trust long will be, our privilege to enjoy. Ten new churches were admitted into union with the Convention, and the contributions reported amounted to within a trifle of $60,000.

Baptisms—reported from 86 parishes and missionary stations, (adults,) 290. From 124 parishes and missionary stations, (infants,) 2132. From 25 parishes and missionary stations, (not specified,) 204. Total, 2626. Sunday Scholars—reported from 63 parishes and missionary stations, 7508. Confirmed, 643. Marriages—Reported from 128 parishes and missionary stations, 1036. Communicants—reported from 118 parishes and missionary stations, as added, 1166. From 154 parishes and missionary stations, as present number, 10,630. Funerals—reported from 135 parishes and missionary stations, 1687. Candidates for Orders—(22 of whom are students of the Gen. Theological Seminary,) 46. Ordained—(12 Deacons, 20 Priests,) 32. Number of Clergy, 198—Churches Consecrated, 8—New parishes admitted into union with the Convention, 10—Organized Congregations, 215.

A letter from the Rev. William L. Johnson, Rector of Grace Church, Jamaica, L. I., to Mr. Thomas N. Stanford, gives the gratifying intelligence of his arrival at Havre, after a passage of 22 days, in improved health.

DR. COIT'S INAUGURAL ADDRESS.

We have just risen from the perusal of one of the raciest and cleverest productions that we have seen in some time; and that is, the "Inaugural Address, delivered in the Chapel of Morrison College, November 2, 1835, by the Rev. Thomas W. Coit, D. D., President of Transylvania University." Indeed it is any thing but common, in the mass of fugitive literature with which the press abounds, to see so much plain good sense conveyed in a forcible and piquant style, and backed with pertinent and unostentatious learning as Dr. Coit has given us. But lest we may be thought to exaggerate, we shall give the reader a few specimens, from which he may fairly judge of the whole.

The writer has arranged his observations under the general heads of "the matter and mode of education," and our introductory extract will show that his remarks are any thing but an echo to the "march-of-mind" vociferations that are perpetually dinned into our ears.

In truth we, in this country, seem to be on the shore of an ocean of changes—the fountains of the great deep are broken up—we are about to swing loose from the moorings of ages, and like those who in the fifteenth century were seeking the soil where we stand, to try for a continent of discoveries. For myself, I am obliged to avow the unfashionable belief, that the period has not arrived for us to bid farewell to the old paths, where *was* the good way. It becomes me to beg pardon of the devotees of transition, if my ignorance is the cause of this sentiment; but it certainly does yet appear to me, as if modern theories of education had not stood the "wear and tear" of time, as others, by whose culture many minds have grown, like the mustard-seed, from insignificance to stateliness, and left such proofs of their dimensions as are yet unseen among later legacies of wisdom. It is my lot and privilege occasionally to open folios, beneath which some of our impatient utilitarian spirits would be physically overburdened; and when I compare them with the Lilliputian swarm of our present press, ugly feelings of skepticism, respecting this age of reviews and newspapers will spontaneously obtrude themselves. Our longest series of volumes is the bound numbers of a periodical journal; our heaviest book the bound files of a daily advertiser. Indeed we cannot say of even the controversialists of our day, what Junius in a covert classical allusion of inimitable expressiveness said of his, "They pile up reluctant quarto upon solid folio, as if their labors, because they are gigantic, could contend with truth and heaven." But if it be a sound rule of philosophy, to let hypothesis remain hypothesis, until it is proved to be fact, is it acting an infidel part toward the many fair and symmetrical systems which court our deference, to exact some more credible and permanent evidence of their power, than the beautiful, eloquent, and beguiling pages on which they are often commended to us? And is there unpardonable temerity in the question, Whether the present age can enumerate scholars and volumes which may compete with those that old times, and old systems, and an old world have brought forth?

We pass over the fine raillery with which the showy accomplishments of the present age are compared with the solid erudition and the mental prowess of the times of Shakspeare and Milton, Taylor and South, and the excellent suggestions, particularly upon incidental education, that intervene, and quote the following one, preferring it because it may be separated from the rest without violence to the connection.

Yet unless I am in grievous error, the system of dietetics, exercise, and study pursued in the days of Henry VIII. and Queen Elizabeth, in the English universities, would be a better defence against our fashionable dyspepsia, than sesquipedalian rules of gymnastics never reduced to practice, or quickly exploded.

As to intellectual discipline, ours no doubt is more ingenious than that which obtained in such a by-gone age, for it is adorned with the trappings of a hundred party-colored theories, while that consisted mostly in a few homely requisitions of downright hard labor; but much is it to be suspected that the solid scholarship which it produced would outlive the prettier, but more superficial and puffy learning of the present generation. And here, I may not forget, that it was to one of the very bondmen of this imaginary mental vassalage, a poor country parson, "passing rich with forty pounds a year," Lord Bacon carried his immortal works before he dare issue them from the press. In this day, it must be a country, ay, or a city parson of no mean erudition, (I will not say a physician or a lawyer, lest I be thought invidious,) who reads the Novum Organum in the original.

As to moral discipline, alas! how much more anxiously did our ancestors estimate it than we. We do indeed seem more alive than they to the magnificent project of enlightening the whole mass of society. But it may be feared, that while we have been more sensitive than they to the fact that all have *heads*, we are perhaps less so to the fact that all have *hearts.* And we have been toiling with our lyceums, and institutes, and lectures, in multitudes like the drops of dew, to diffuse "useful knowledge," as if knowledge of itself could meliorate and sanctify, or almost regenerate our race. And it is conceived that we have been fondling a scheme fraught with risks unspeakable. "I never yet knew a scholar," says the famous old Roger Ascham, "that gave himself to like, and love, and follow chiefly those three authors," (he had just alluded to Plato, Aristotle, and Tully,) "but he proved both learned, wise, and also an honest man; if," he adds with reverent caution, "if he joined with all, the true doctrine of God's holy Bible, without which the other three be but fine edge tools in a fool's or a madman's hand." And the pregnant warning contained in this ancient scholar's experience has been sounded late enough to echo in our own ears. Some twenty years since the present chief dignitary of the Church of England ventured, with his characteristic modesty and mildness, to hint that perhaps we were educating the heads of men too much, and would find our mistake quite costly, unless we educated their hearts in due proportion; and one angry journal, if not more, would have rained upon him, if possible, "hailstones and coals of fire." He was denounced as a frigid and gloomy priest, who would willingly drop anew upon the world the pall of the so denominated "dark ages." But at length, with the tortoise speed of human justice, when experience is the awarder, we are beginning to give his admonitions a grain of credit. The good prelate had no doubt read in his Bible, that even devils believe and tremble, and for all that are devils still; that even Satan himself can wear the beauteous apparel of an angel of light, and still be the father of lies. And he dreaded, as an honest forecasting Christian should, lest by endowing men with that in which the "spirits in prison" can be their rivals, bare knowledge, without moral sentiment and principle to imbue, restrain, and guide it, they might use such knowledge, as do the unearthly enemies of man, for voraciously selfish and direfully injurious purposes; as the Ishmaelite, who wields his weapons to assail and plunder every traveller; as the fool who scatters firebrands, arrows, and death, and saith, Am I not in sport?

The following is a lively sally at one of the follies of the day:

With reference to such positions, it need hardly be insisted, how few minds, in view of the practice of the present day, are fit *to go alone;* nor that if any thing is to be achieved in raising the mental character and capability of the age, an immense amount of labor is to be steadily and perseveringly marched through. And it is here probably that we have been most defective, and shall be most wanting, in the slow rounds of arduous years to come. For it is not want of theory which need be complained of in this land of "many inventions." Theories we have, well propounded and well defended too,

Thick as autumnal leaves in Valombrosa.

But it is vain that we talk for ever about it, and about it, till words grow weary under the task to which we put them. A theory never educated a single human being. No man was ever dreamed, or lapped, or dandled into learning. There is no more a royal or an aristocratic road now to wisdom's temple, than in the days of the peevish and lazy king of Egypt. The wealth of Crœsus, the mines of Potosi or Golconda, will not buy one idea for a cowering, lagging, halting, retreating mind. No: and perhaps we have *said* enough, and more than enough, upon the best mode of advancing the human mind in wisdom's ways. Let the word now begin to go round, that the time has at length arrived for putting our hands faithfully to the great work, on which such multitudes, and gifted multitudes, have speculated and schemed, and are speculating and scheming still. Action, said the great master of eloquence, action makes the orator. It must be this which will quarry out scholarship, if we ever have it. The teacher must act, and must learn the pupil the art of teaching his own mind to act; or like the schoolmen, who were everlastingly wasting the most noble and agile faculties on what was *possible*, and leaving unregarded what was *fact*, we shall be no further onward in true mental progress one hundred years hence than we are now.

And the annexed paragraph on the responsibility of intellectual men is equally correct in sentiment and vigorous in expression.

It were poor philosophy, which would not declare it a solemn truth, that responsibility keeps pace with all valuable endowments whatsoever. It were shameful insensibility, which would allow any one, like a miser to hoard up, or a spendthrift to waste, powers which can disseminate happiness. Be it then an axiom, that the man of intellect is the keeper of a treasure for which he is one day to account, (to say nothing of heaven,) with that inward arraigner who upbraids him at times with such severity, that he flies to the fancied oblivion of suicide to distance his damning voice. It were a mournful thing to answer for the spoiled health or happiness of those who have felt our influence. What then will it be, to have the wronged and blasted destinies of a fellow-creature demanding reparation, in an hour when judgment is eying us with a suspended sword? Let none here parry the appeals which this consideration aims at him: let none be deaf to its formidable forewarning. Every intelligent and educated mind, in its place, and sphere, and due proportion, is the keeper of the minds around it. And if to defraud of a just inheritance be a treason against integrity, which merits abhorrence; let him, who can endow a mind dependent on him with a treasure of knowledge to make it useful, beloved, and honored, and who leaves that treasure uncared for—let him anticipate execrations terrible as the tempest of Sodom. And if to administer poison be the dark deed of an assassin, let him tremble who ventures that deadliest and most diabolical felony, the poisoning not of a body but of a soul. Never was the term murderer applied with such pertinence and intensity, as to him who blighted Eden with the frost of death. There is no human being so like him as he who cheats, corrupts, unsettles, and ruins the immortal mind; and the well-earned fate of such a consummate wretch must it one day be, to find himself

As far beneath the infernal centre hurled,
As from that centre to the ethereal world.

We have marked longer and graver passages for insertion in our next, and hope that what we have given may have the effect of drawing further attention to a pamphlet that indicates a mind of no common acuteness and resources.

JOURNALS OF OHIO AND TENNESSEE.

We have received both these Journals. Most of the Address of Bishop McIlvaine we have already published. Copious extracts from Bishop Otey's, describing labors worthy of a Missionary Bishop, may be found on our last page.

In the Ohio Convention, the Committee to whom was referred so much of the Bishop's Address, as related to the connection between the Theological Seminary and Kenyon College, and the Episcopate, made a report embodying the following resolutions, which were adopted by the Convention.

Resolved, That this Convention pledge itself, in humble dependence upon Divine Providence, to raise an annual salary of fifteen hundred dollars for the Bishop.

Resolved, That the Committee appointed on this subject be empowered to employ an agent immediately to go through the Diocese and raise by annual subscription or otherwise, as they may deem best, the above salary; and that they be authorized, as soon as the said salary is raised, to offer it to the Bishop, in order that he may so arrange his connection with the Theological Seminary and Kenyon College as to give a larger portion of his time and labor to the Diocese.

PAMPHLETS.

We have several excellent pamphlets on hand, with extracts from some of which we intend next week to enrich our paper. First is a very able, and impressive sermon from Dr. Croswell on the slavery of sin, and a discriminating and eloquent discourse from the same pen, pronounced on occasion of the funeral at New-Haven of the Hon. Nathan Smith. We have also "Extracts," &c., from the journal of the late Connecticut Convention, with an appendix, containing documents relating to Washington College, a portion of which we shall begin to republish in our next. To these may be added three sermons on different subjects by the Rev. George S. Jarvis, Rector of Hampstead, New-Brunswick, a section of the Church from which we seldom hear without pleasure and edification. A sermon by the Rev. William Cogswell, A. M., of Halifax, Nova Scotia, deserves favorable notice. The report of the Society for educating pious young men for the ministry of the Protestant Episcopal Church ought to be read, and it shall not be our fault if it is not. To these must be added "The Rector's Christmas Offering to the Parishioners of St. Mary's Church," from the Burlington press, and two sermons in the second edition, entitled "the Missionary Argument," and "the Missionary Spirit," from the same source.

Bishop Kemper.—We have been furnished with an extract of a letter from Mr. Minard to a friend in this city, with which our readers will be gratified. "The Bishop," he says, "has given great satisfaction here. Presbyterians, Methodists, and all other Protestant denominations express themselves as pleased. He is all life and animation. His whole soul is in the cause. We have good ground to hope that the Church here will be increased and strengthened." The writer adds that the Bishop had just started for Indiana, to consecrate a church.

Greenwood's Lives of the Apostles.—A writer in the Christian Witness cautions Episcopalians against the admission of this book into their Sunday school libraries. It presents, he tells us, an attractive appearance, and contains many beautiful and instructive passages, but the objection is, that the author, professing to insert the collects of the Liturgy of the Church of England, has published them with material omissions and alterations.

"In the collect for St. Thomas' day, the Liturgy of the Church of England and of the Episcopal Church in the United States reads, at the close, "Hear us, O Lord, through the same Jesus Christ; to whom with thee and the Holy Ghost, be all honor and glory, now and for evermore." Mr. Greenwood's collect closes thus:—"Hear us, O Lord, through the same Jesus Christ, in whose name we ascribe unto thee all honor and glory, now and for evermore."

In the collect for St. Peter's day, the prayer in the English and American Liturgies contains this sentence:—"Make, we beseech thee, all *bishops* and *pastors* diligently to preach thy holy word." In this sentence, as revised, the word Bishop is omitted.

The collect for St. Matthew's day closes thus:—"To follow the same, thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end." Mr. Greenwood's thus:—"To follow the same, thy Son Jesus Christ our Lord, who liveth and reigneth with thee, world without end."

Is the language, is the sentiment of the Church of England, or of the Episcopal Church in the United States, fairly stated in this book? We think not.

There are other objections which might be enumerated, but these I consider sufficient to warrant its exclusion from the library of an Episcopal Sunday School."

MEETING AT ST. JOHN'S.

We beg to direct attention to the notice of the meeting at St. John's Church on Sunday evening next. No pains are spared by the managers and those specially engaged in this charity, to awaken an increased interest in it, and furnish new incitements to zeal and new means of edification. Whatever discouragements the

Committee may encounter, let them at least enjoy the satisfaction of seeing a full congregation assembled to appreciate and help forward their labors.

LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

Editor of the Churchman.

DEAR SIR,—By publishing in your columns the following extracts from the minutes of the proceedings of the Trustees of the Seminary at their late meeting, held January the 13th, you will convey interesting information to your readers, and oblige yours, &c.

H. ANTHON.

The Committee appointed for the increase of the library by donations of books or otherwise, respectfully report—

That they have attended to the duties intrusted to them, and have great pleasure in reporting successively—*First*, That by liberal money donations of individuals, aided by a bequest of the late Mrs. Margaret Pendleton, and a generous donation from the Vestry of Trinity Church, they have been enabled to raise or secure being paid the sum of *ten thousand dollars* for that purpose; which, being upon conditions with a view to the permanent endowment of the library, they herewith refer to the accompanying communication from the contributors of the same for the requisite action of the Board of Trustees upon it.

Secondly, That the donations of books for the same purpose have also been considerable, and in some instances highly valuable.

During the seminary year, ending the 23d June last, they received 43 folio, 21 quarto, 127 octavo.

Since 23d June, 39 folio, 26 quarto, 293 octavo.

Total in library, 23d June, 804 folio, 668 quarto, 2599 octavo.

1836, January 1, 843 folio, 694 quarto, 2892 octavo.

June 23, total volumes 4071.

January 1, 1836, total 4476. In addition to which are the publications of the Royal Asiatic Translation Fund of London, which are not yet entered on the catalogue, amounting to between forty and fifty. All which is respectfully submitted.

G. W. DOANE,
JOHN MCVICKAR,
H. ANTHON,
January 13, 1836. *Committee.*

To the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States:—

We the subscribers, on the part of ourselves and our associates, contributors to a fund for the present and permanent increase of the library of the General Theological Seminary, having raised the sum of *five thousand dollars* for that purpose by subscriptions and donations from individuals,—and having further received from the executors of the will of the late Mrs. Margaret Pendleton evidence of a legacy of *one thousand dollars*, left by her for that object,—and having further received from the Comptroller of the Corporation of Trinity Church a certified copy of the liberal grant of *four thousand dollars*, to be annexed to the same; the whole making up together the gross sum of *ten thousand dollars*,—Do hereby purpose to pay over the same to the Treasurer of your Board, on the following conditions, to wit:

First, That the sum of *six thousand dollars* be by the Trustees for ever held in trust for the benefit of the library, paying interest therefor semi-annually, at the rate of six per cent. per annum, to such committee for the increase of the library as the Board of Trustees may either permanently or from time to time appoint.

Secondly, That the remaining balance of *four thousand dollars* be held by the Treasurer of the Board, subject to the order of such committee as the Board may now see fit to appoint, for immediate investment in books, or so soon as in their discretion they may see fit to draw for the same.

The entry at large of the above recital upon the minutes of the Board will be deemed by the subscribers and their associates as the acceptance, on the part of the Trustees, of the above-named endowment on the conditions specified, to take effect from the present date, and as a valid and sufficient obligation on their part for the fulfilment of such trust. Upon such entry being ordered and made, the above-named sum of six thousand dollars for a permanent endowment will forthwith be paid in, and satisfactory security for the remaining balance of four thousand dollars given,—it being understood that a remittance already made to London of *one thousand dollars* for the purchase of books be taken as part and portion of the same.

G. W. DOANE,
JOHN MCVICKAR,
H. ANTHON,
For themselves and their associates.

New-York, January 13, 1836.

Whereupon, on motion, *Resolved*, That the sum of *ten thousand dollars* for the increase of the library proposed to be paid over to the Treasurer of this Board, be accepted by the Board on the conditions contained in the document just read, and that an entry of the same be made upon the minutes.

Resolved, That five persons be associated with the professors and the librarian in the Library Committee for the expenditure of four thousand dollars in books for the library, agreeably to the conditions of the endowments which have been tendered to and accepted by the Board.

The following persons were appointed: Right Rev. Bishop Doane, Rev. Drs. McVickar, Creighton, Hawks, and Anthon.

Attest. H. ANTHON, *Secretary.*

REV. MR. PRENTISS.

AT a special meeting of the Rector, Churchwardens, and Vestrymen of St. Luke's Church, Catskill, held at the church, Jan. 8, 1836, the following preamble and resolutions were unanimously adopted:—

Whereas it has pleased ALMIGHTY GOD, in his wise and gracious providence to remove from this life, in a most sudden and affecting manner, the Rev. Joseph Prentiss, for many years the worthy, able, and venerated Rector of St. Luke's Church, Catskill; and whereas the Rector, Churchwardens and Vestrymen of the said church participate most deeply in the general regret and sorrow which so afflictive an event has awakened in the Church, and in the community at large; and whereas they deem it due to their feelings, and to those of the congregation of St. Luke's Church, to manifest in a public manner their sense of the great loss they have suffered in the death of their late beloved rector and friend, and of their high respect and unfeigned affection for his memory;

Therefore, *Resolved*, That the altar, desk, and pulpit of St. Luke's Church be covered with habiliments of mourning for thirty days from this date, as a testimonial of the respect and affection borne by this vestry and congregation toward their late rector.

Resolved, That the Churchwardens and Vestrymen of said church cause a MONUMENTAL TABLET OF MARBLE, to the memory of their late venerated rector, to be placed in a conspicuous part of the church with a suitable inscription.

Resolved, That we deeply sympathize and condole with the family of our departed friend in their unexpected and most afflicting bereavement.

Resolved, That the family of the deceased be furnished with a copy of these proceedings, and that they be also published in the newspapers of this village, and in the "Churchman" and "Gospel Messenger."

Resolved, That the Rector of St. Luke's Church and the Clerk of this Board, be a Committee to carry into effect the foregoing resolutions.

JOSEPH F. PHILLIPS,
Rector of St. Luke's Church.

IRA DUBOIS, *Clerk of the Vestry.*

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS.

Bishop Onderdonk's appointments for Confirmation in New-York and Brooklyn:

Septuagesima Sunday, January 31, St. Mark's Church.

Quinquagesima Sunday, February 14, Christ Church.

Second Sunday in Lent, February 28, St. Stephen's Church.

Third Sunday in Lent, March 6, French Church Du St. Esprit.

Sunday next before Easter, March 27, St. John's Church, Brooklyn.

First Sunday after Easter, April 10, St. George's Church.

Ordination.—On Sunday morning last, Mr. John Linn McKimm was admitted to the order of Deacons in St. Paul's Church in this city, by the Right Rev. H. U. Onderdonk. Morning prayer was read by the Rev. Cyrus H. Jacobs, and the Rev. P. Van Pelt. The sermon was preached by Bishop Onderdonk from Acts i. part of verse 25; the candidate was presented by the Rev. S. A. McCoskry.—*Episcopal Recorder.*

We learn that the Rev. Charles H. Pleasants has received letters of dismission from the Bishop of Virginia, and has accepted the Rectorship of St. Peter's Church, Lewes, in the Diocese of Delaware.—*Ibid.*

The Rev. Palmer Dyer has entered upon his duties as minister of the church of St. Paul's Parish, Whitehall, and Trinity Parish, Granville, Washington county. (*Utica*) *Gospel Messenger.*

We are informed that the Rev. Henry Tullidge is temporarily supplying St. Paul's Church, Detroit.—*Ibid.*

St. Luke's, Rochester.—Our readers are familiar with the fact that this church has always been prominent in its encouragement of the benevolent enterprises of the Church, and especially of the missionary cause.

The anniversaries of the several societies of the parish met, according to usage, on Christmas eve. The reports, we are assured, were very gratifying.

The Young Ladies' Benevolent Society—for the support of the Large Charity School, which is an agent of great mercy to the poor—held their fair on the 22d December, and realized $450.

The pledge of the congregation to the General Missionary Society, made five years ago, and which had been more than redeemed, expired at the time of the anniversaries just alluded to.

After an explanation of the new organization of the Domestic and Foreign Missionary Society, by the Rector, the Rev. Dr. Whitehouse, a sum was subscribed of upward of $500, which has been paid over for the use of the three objects—*Domestic Missions- Foreign Missions—Diocesan Missions.*

Here is an example, and an appropriation which we as heartily admire as we commend to the imitation of all.—*Ibid.*

Parkersburg, Wood County, Va.—This village is situated on the Ohio River, and at the mouth of the Little Kenawha. It contains, we believe, five or six hundred inhabitants, and is the point at which the turnpike road from Winchester to the Ohio river terminates. There are a few Episcopal families residing in Parkersburg who have heretofore had the benefit once a month of the services of the Rev. Mr. Wheat, of Marietta, Ohio. The inability of Mr. W. to continue his services at that point, has, for some time, entirely deprived them of the ministrations of the Church. A letter received by us, from a friend of the Church in that place, gives the following statement:

"The State is now constructing a turnpike road from this place to Winchester, thereby opening a highly important thoroughfare from the Ohio to the East. It is but a reasonable conclusion to suppose that the stimulus to trade and enterprise—developments of the resources of the country and accession to our population, resulting from the completion of the road, will add to the Episcopal population, and indicate this as an important point to be occupied by an Episcopal clergyman. We are not only greatly in want of a pastor, but we are suffering greatly for the want of a teacher to instruct our children. It seems to me that this would be an eligible location for a missionary. If he were to devote his entire time to preaching he could serve this place and Clarksburg, to which the turnpike will be completed next year; it will be an excellent road, and in the stage only a day's travel. There are at that place a few devoted and excellent members of the Church—between the two places a clergyman could receive nearly a support; and, if aided in a small degree from the Missionary Society, I doubt not, in a year or two, two thriving and interesting parishes, zealous of good works, would crown with joy the labors of a faithful missionary."

Our correspondent also states that if a clergyman could be obtained who would be willing also to teach "he would be doubly useful;" and might probably obtain a support in Parkersburg.

In Virginia, the great want has been not the pecuniary means of supporting the Church, but laborers; there are still many calls for ministers that cannot be met, but we have reason to thank GOD that the dearth is not so great as it has been. As most of the old parishes which have been revived are supplied, it is probable that the attention of the Church can now be given to the uncultivated field of Western Virginia, which contains an increasing and a destitute population—destitute, we mean, of the opportunities of religious instruction. The Missionary Society, we feel assured, will extend any aid in its power, toward occupying the most important points in that region.—*Southern Churchman.*

Kenyon College Missionary and Education Society.—This Society held its anniversary meeting on New-year's night in the College Chapel. The report, which was full of interesting matter, was read by Rev. Prof. Fitch, and addresses were delivered by Bishop McIlvaine and Mr. Lounsberry. A collection was then taken up which amounted to eighty-five dollars. Had the meeting been as large as was expected, the sum would have been much greater. Many were prevented from attending by circumstances beyond their control. We trust such will be afforded an opportunity at their residences to contribute of their store, "as the LORD hath prospered them."—*Gambier Observer.*

Affairs in China.—By the kindness of Mr. David Stevens, of this city, we are permitted to copy part of a letter from his brother, the American Seamen's chaplain at Canton. It bears a later date than any thing we have seen from that quarter, and contains some recent and interesting intelligence, as well as some views of the state of things in China, quite important to be known, and which may set the minds of the Church upon some new trains of inquiry.

Canton, August 20, 1835.

Mr. Medhurst, of Batavia, has now been with us about two months, having been directed by his Society [the London Missionary Society] to repair to Canton till further orders, as soon as they heard of the death of Dr. Morrison. His family are still at Batavia, where they will remain till he goes down, and with them makes a visit to England, to return again. He has been absent from England about eighteen years, and is well versed in the Chinese language. During his stay here he lived in our house, and much endeared himself to us all, by his cheerful piety, diligence, kindness, and devotion to the cause of GOD.

Every day he and Mr. Bridgeman used to sit with the teacher, and correct the revised translation of the gospels. They have now nearly finished the four gospels. The way was this. Mr Medhurst first retranslated a gospel from the original Greek into Chinese, and gave or sent a copy of it to Gutzlaff; and when it was returned with his corrections, then Medhurst and Bridgeman gave it a thorough revise. In doing this, they have constantly by them the Chinese translations of Dr. Morrison and Dr. Marshman; but I understand the present is entirely new, and often much altered from them, and I doubt not, much for the better. In this good work I cannot lend a helping hand, any further than occasionally to assist in explaining the original text.

Mr. Medhurst is next going on with the Acts and the epistles, and Gutzlaff has begun the New Testament, sending the copies for correction to J. R. Morrison. So you see, there is a fair beginning made in the great and long-needed work, of giving the holy Scriptures to this people in readable Chinese. If these men all continue, and GOD prospers them, we may reasonably hope in a few years to see the whole revised, and made as readable as the present state of their knowledge will admit.

But while there is much that is cheering in this, yet in other aspects there is indeed nothing to be seen, except with the eye of faith, that is promising of good. I see in the American papers the idea held out that 'China is all open,' and the like. How much would the writers of such statements be surprised, to come here and find us at this moment doing nothing at all, and able to do nothing at all, either in the way of preaching or distributing books to the people. None of the missionaries dare give away a book, either at Canton or Macoa. And it is found impossible to procure a vessel to go along the coast for the purpose of distribution, because some are afraid of the Chinese, and others are afraid of an unknown coast, and all ask so much money.

It appears that the distribution of books on the coast, and the great increase of opium-smuggling here, has at length drawn forth a memorial from the governors of Fuh-keen and Che-keang to the Emperor against them, and that the Emperor is rather severe in his reply. The officers of Canton were ordered to search for the traitors that aided the foreigners in making books. This search threw our Chinese workmen into a great panic, the printers buried some books in the ground, and hid some books already struck off; the teachers fled and have not returned; the Hong merchants were busy in inquiring of the foreign merchants, and sent men to watch the doors of the factories [dwellings of resident foreign merchants] to detect any Chinese traitors—but all appears to have failed hitherto, and the trouble is subsiding. I esteem it very providential that they did not seize any man; for here, where torture is always resorted to for the purpose of getting evidence, the trouble would have fallen on the poor natives, who were mere instruments, and not on the foreign movers of the whole.

It is true, this is not so favorable an account as you would expect; but before this letter is half way to you, it is very likely the state of things will be better again. There is no foretelling here, from year to year, what to expect. People with you should not be so sanguine because of a little success, when before they fairly begin to rejoice, the aspect of things changes. We cannot at any time depend on partial advantages that may be gained, we must depend on the unfailing power and sure word of our Almighty Redeemer. Great, great, you may depend, beyond example, must be the labor and faith that GOD will call into exercise in converting China to himself. When I have thought of the probability that the way might be temporarily shut up, and that it might again be declared 'China is inaccessible,' my heart has been deeply pained with the fear that much of the cheering interest now felt for China may die away. Yet, why should it? If it be of GOD, it will not. China is not proved to be inaccessible, and within a fortnight I may be with Mr. Medhurst, in an expedition up the coast. Messrs. Bridgeman and Medhurst are both at Macao now, and we live at Mr. Olyphant's much of the time. He is a brother indeed.—*New-York Evangelist.*

Bishop Bowen's Pastoral Letter on the Religious Instruction of Slaves.—We have been much pleased to observe an increasing attention to the subject of this letter in the southern States for several years past. We have occasionally noticed the recommendations of some of our bishops and conventions in relation to it, and have now to add to the list a similar action in the Diocese of South-Carolina. The subject has long been regarded and acted upon there, as one of deep and practical importance. At the Convention of 1834, a committee was appointed to take it into consideration, and report upon it at the Convention of the present year. This was accordingly done, and the Bishop was requested to address a pastoral letter to the Diocese, embracing so much of the report of the Committee, as he might deem expedient. In compliance with this request, a pastoral letter from Bishop Bowen has been published, which contains much valuable and appropriate counsel in relation to the subject. He urges attention to the religious instruction of slaves, as the imperative duty of every master, and unites with the Committee of the Convention, in recommending measures for its due performance. The *persons* by whom the work of instruction should be undertaken, are, 1st. The clergy with their assistants in Sunday schools. 2. Lay catechists, usefully employed in the primitive ages of the Church, and now rendered absolutely necessary by the small number of clergy. 3. The proprietors of slaves or their agents or overseers, with the assistance of their families. The *method* recommended is:—1. The establishment of Sunday schools, with lectures on portions of Scripture for adults, together with classes of candidates for baptism and the Lord's Supper, to be conducted by the minister. 2. The employment of missionaries for the colored population. One of the clergy, the committee trusts, is as "usefully as he is honorably employed" in this way, on the plantations of Messrs. Clarkson, on the Wateree, and the hope is expressed that the time is not far distant, "when the LORD will put it into the hearts of many of our younger clergy to devote themselves to this interesting work. 3. The proprietors of slaves are urged to personal labors for their spiritual improvement, and each one is recommended in relation to the measures proposed, to ask himself before GOD, *Is not this my duty?* And then let him pursue it, convinced that however great his discouragements may be at first, by the blessing of GOD, great good must ultimately result.—*Epis. Rec.*

Moravian.—A Moravian missionary meeting was held in the Manor court-room, Brownlow-street, Manchester, on Tuesday week. The chair was occupied by the Rev. C. E. Bohman, superintendent of the Moravian settlement at Fairfield, and the meeting addressed by the Rev. James Latrobe, William Leach, Esq., and James Montgomery, Esq. The stations occupied by the brethren are 24; the brethren and sisters engaged upon them 214; and those under instructions are 48,280; of whom 15,768 are communicants, and 2,691 Greenlanders and Esquimaux. The expense of the stations in Greenland is 650*l.* a year; in Labrador, 63*l.* 2*s.* 2*d.* a year; in North America the brethren are reduced to a low ebb, owing to the gradual extermination of the tribes among whom they were laboring—the annual expenses 212*l.*; in Surinam 102*l.* The missions to the Danish Islands support themselves, and there have been occasions when they had something to spare. The station in Antigua costs 1346*l.*; in Jamaica 1056*l.* 13*s.* 11*d.*; in St. Kitts 559*l.* 4*s.* 1*d.*; in Barbadoes 335*l.* 10*s.* 10*d.*; in Tobago 529*l.* 7*s.*; making the total expense of all the missions little more than 6160*l.* None of the missionaries are paid for their services, so that the above sums include only expenses that were indispensably necessary. The remainder of the income was thus expended:—20 retired missionaries past service, 616*l.* 16*s.* 10*d.*; 36 widows, 334*l.* 16*s.* 7*d.*; education of 95 missionaries' children, 1422*l.*, 20 boys and 11 girls apprenticed, 1,629*l.*; contingencies; 898*l.*—*London Christian Adv., Nov.* 2.

New-York Evangelist.

Jews.—Mr. Montefiore, one of the South Australia commissioners, has completed the building of the new synagogue and the alms-houses in the neighborhood of his marine villa, near Ramsgate. This wealthy Israelite has expended an enormous sum of money in decorating the interior, where public worship is regularly performed. The high-priest of the Jews' synagogue in Duke's place occasionally officiates there.

Several Jewish families have left Hamburgh, and many are upon the point of leaving, on account of the intolerance and great indignities they suffer; from several public places they are entirely prohibited, have no rights or privileges whatever, and must submit to every degradation without a murmur. It is not long since they were forcibly expelled from a public resort; and last week the better class of mob assembled before their place of worship, and insulted them as they came from their devotions. Religion is almost a farce here. The Christians do not attack the Jews on account of the difference of creed; but, as they openly say, because they were, while sucking their mothers' milk, taught to detest the Jews.

London Chronicle.

From the (London) Christian Observer.

The last Report of his Majesty's Commissioners for building churches, stated that four churches and chapels have been completed during the year, in which accommodation has been provided for 4506 persons, including 2,370 free seats to be appropriated to the use of the poor. In the whole, 212 churches and chapels have now been completed, and provision made for 283,555 persons, including 155,938 free seats, to be appropriated for the use of the poor. Five churches and chapels are in the course of building, and plans for four other chapels have been approved of. Several applications have been made to the Board by persons who have built, or who propose to build and endow chapels, under the Act of 1 and 2 William IV., c. 38; and in the following cases, being within the jurisdiction of the Board, the Commissioners propose granting the perpetual patronage to the person or persons respectively building and endowing the same, their heirs and assigns—viz. Bude, in Cornwall; Fareham, in Hants; Mincham, in Staffordshire; Levens, in Westmoreland; Ivy-Bridge, in Devon; Ettingshall, in Staffordshire; Braythay, in Lancashire; Southend, in Essex; and Edgebaston, in Warwickshire. The exchequer-bills issued amount to 1,500,000*l.*

We have often adverted to the important evidence given by Dr. Farre before the Lord's-Day Committee of the House of Commons, in which, besides the spiritual benefit of the sabbath, he showed the necessity of a day of rest for the mind and the body. We have also noticed the powerful testimony of facts to this effect. The following may be added to the number. The melancholy end of the musician, Weber, was hastened on by intense application. He continued deeply engaged by musical composition long after his health was undermined, and even when the hand of death was almost upon him, his vocations pressed so heavily that he could not help exclaiming, "Would that I were a tailor, for then I should have a Sunday's holiday!"

The Council of King's College, London, has been singularly happy in the choice of its professors. The last elected, Mr. Preston, the Professor of Law, stated in his opening lecture that he had taught 300 pupils (one of whom was the late Professor,) and had had under his immediate consideration 70,000 cases. His election is likely to raise very highly the reputation of the college in this department.

Perfectionists.—The religious paper published at New-Haven under this name, is now called "New-Covenant Record." The reasons assigned by the Editor for change of name are, that the chief purpose of the original name which was to "bring the subject of perfection extensively into notice has been attained; that the *ist*, added to the word perfection, gives it a sectarian import," &c. He declares also that if there should ever be a perfectionist party, as an organized sect, he should "expose and oppose it as he now does the entire banditti of existing sects."—*Ch. Reg.*

NOTICE.

THE Right Rev. Bishop Ives will preach at St. Luke's Church, New-York, on the afternoon of Sunday next. *Saturday, 23d Jan.*, 1836.

A CARD.

At the particular request of the Rev. Mr. Bryant, Miss Mulligan, and Miss Baldwin, who sailed in October last, in the Brig Luna, for Marseilles, on their way to Athens in Greece, to join there the Mission under the charge of the Rev. Mr. Hill, the subscriber tenders to Captain Bears the grateful acknowledgments of the Missionaries and of the Committee for Foreign Missions, for the urbanity and kindness of his deportment toward the former, and the facilities kindly afforded for the conduct of divine worship during the voyage; and they desire also to express the satisfaction derived from the peculiarly sober, orderly, and attentive behavior of the officers and seamen of the vessel.

JAMES MILNOR,
Sec. and Gen. Agent of For. Com. of Missions
New-York, Jan. 20, 1836.

NOTICE.

A QUARTERLY meeting of the New-York Protestant Episcopal Sunday School Society will be held at St. John's Chapel, on Sunday evening next, when a sermon will be preached, and a collection taken to promote the objects of the institution. Episcopalians, and all persons interested in Sunday school instruction, are respectfully invited to attend. Services to commence at seven o'clock.

THERON WILBER, *Secretary.*

Jan. 18, 1836.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

AT a late meeting of the Executive Committee of the General Protestant Episcopal Sunday School Union, the following resolution was adopted, and ordered to be published:—

"*Resolved*, That the time of presenting the Questions on St. Matthew to this Board be extended to the 1st of March, 1836."

LOUIS SHERMAN,
Assistant Secretary.

ACKNOWLEDGMENTS.

CITY MISSION.

CHURCH OF THE EPIPHANY.

THE subscriber as Missionary of the Church of the Epiphany gratefully acknowledges the receipt of the following donations, during the last fortnight, for the benefit of the poor:—

From Mrs. E. Skinner, "4 pairs of socks for the Infant School."
By the hands of Swords, Stanford & Co.:—
From a lady of the Church of the Ascension, $5 00.
From Mrs. Robert Leroy, a bundle containing twenty-five valuable garments.

The subscriber would be unfaithful to the trust committed to him were he not to represent the destitution of some families within the sphere of his labors. Individuals nurtured in the bosom of the Church, who have often communed at her altars, have been deprived by afflictive dispensations of Providence of every earthly reliance, and are now constrained to ask the aid of Christian charity, or seek an asylum in the alms-house. Some whom your missionary has known for years to be exemplary in their lives, are suffering from the pressure of disease, with no resource but the hand of benevolence. Others, once more favored in their circumstances, are compelled by a combination of causes at this season of the year, to look to their brethren for temporary relief. A little assistance now rendered will encourage them to further efforts, and prevent their relinquishing, as hopeless, the prospect of supporting those dear objects of their affection of whom they are the natural guardians. Cannot the friends of humanity and religion spare something for the aid of such? Will not the benevolent think of them while presenting their various offerings for the relief of human misery? Any contributions for this object will be gratefully received and immediately applied. They may be left, directed to the address of the subscriber, with Swords, Stanford & Co., 152 Broadway, at the Protestant Episcopal Press, or at his residence.

LOT JONES, 192 Allen-street.

January 20, 1836.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, acknowledges the receipt of $2 50 as a "Teacher's Offering," from Mr. G. S Shaw, of St. Peter's Church, Philadelphia, at the hands of Mr. A. A. Miller.

Also, $30 received through the Agent, Mr. A. E. Miller, from the Sunday School Teachers of St. Stephen's Chapel, Charleston, to constitute their minister, the Rev. Paul Trapier, a Life Member of this Institution.

Also, $6, received through Mr. R. T. Thom, of Fredericksburgh, Va., being unredeemed pledges left by the Special Agent, Rev. F. H. Cuming.

Also, $23 25, received through the Rev. William Lucas, of Auburn, being balance of a collection made by the Special Agent, Rev. F. H. Cuming, in October last.

Also, 50 cents, received through Rev. A. C. Treadway, as a proportion of the Quarterly Offerings of Christ Church, Sacket's Harbor.

FLOYD SMITH, 46 Lumber-street.

FOREIGN MISSIONS.

SINCE the last public acknowledgment the Committee have received:—

By the hands of the Rev. Dr. Eastburn, from Mr. McNeill Seymour, for the Greek Mission,		$10 00
By the hands of Messrs. Swords, Stanford & Co., the Sunday Offerings of a lady for Foreign Missions—for Mrs. Hill's school, at Athens,	$10 00	
For General Purposes,	40 00	50 00
By the hands of the Rev. Mr. Dorr, from the Rev. Dr. Whitehouse, being part of the amount collected in St. Luke's Church, Rochester, for Missionary purposes for 1836, to be appropriated—		
To the China Mission,	17 25	
To the Greek Mission,	9 00	
To General Purposes,	200 00	226 25
By the hands of the Rt. Rev. Bishop Doane, from a member of the Episcopal Church in Somerville, New-Jersey, "to be disposed of as the Committee for Foreign Missions shall deem best adapted to advance the kingdom of the Redeemer,"		5 00
By the hands of Mrs. Eliza H. Bailhache, Secretary of the Female Bible and Prayer-book Society of Trinity Church, Columbus, Ohio, to be appropriated to the purchase of the holy Scriptures, for the use of the Chinese Mission,		34 00
By the hands of the Rev. B. Dorr, from the association of Trinity Church, Utica,—		
For Greek Mission,	$2 01	
For China Mission,	2 00	
For General Purposes,	1 30	5 31
By the hands of Messrs. Swords, Stanford & Co., from S. S. for the Persian Mission,		50 00
By the hands of B. L. Woolley, Esq., a Christmas offering from Trinity Church, Newark, New-Jersey, being one-half of the collection of that day,		32 50
The following sums received through the Protestant Episcopal Press,—		
Christmas offering of an officer of the army, and family, for the China Mission,	$2 50	
Rev. Thomas F. Davis, of Wilmington, N. C.,	3 00	
Offerings of Christ Church, Sacket's Harbor,	2 25	
St. Paul's Church, Brownville, for Greek Mission,	1 00	8 75
		$421 81

HENRY CARY, *Treasurer.*

January 19, 1836.

THIRD MISSION STATION.

THE subscriber, as Missionary of the third Mission station, acknowledges with pleasure the following receipts:—

From a member of St. Luke's Church, for the poor, $3.
From J. W. Webb, a bundle of children's socks.
From Mrs. Swift, for the Library of the third station, Churchman's Manual, and Sunday School Visiter.
From a lady of the Church of the Ascension, for the benefit of the poor, $5.

E. B. KELLOGG.

New-York, January 18, 1836.

TRUE CHRISTIAN BENEVOLENCE.

A FEMALE member of the Church of the Ascension, gratefully acknowledges the receipt of the following anonymous letter, inclosing fifty dollars. May He who seeth in secret reward the truly charitable individual openly.

"Among the many sufferers by the late calamity which recently visited the city, there are, doubtless, some on whom it has fallen with peculiar severity. 'Widows and fatherless' may have lost their all, and thus are left without resources of any kind. To the totally destitute, a small gratuity might contribute much to alleviate their immediate, pressing wants; and to such, or in short, any, whom in your discriminating judgment, you may deem proper objects, will you, dear Madam, be pleased to minister as far as the small sum inclosed furnishes the means."

CHURCH OF THE NATIVITY.

THE subscriber gratefully acknowledges the receipt of nine dollars "from a family of St. John's Chapel," through the Protestant Episcopal Press, for the poor of his parish.

W. F. WALKER.

New-York, January 20, 1836.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society has received the following contributions since his report of the 13th instant.

From the Rev. Dr. Whitehouse, by the hands of the Rev. Mr. Dorr, being part of a collection in St. Luke's Church, Rochester, for missionary purposes for 1836, viz.—for domestic missions, $130—for Green Bay, $15 00—Illinois, $12 00,			$157 00
Sunday offerings of a lady, for domestic missions, ($10 00 of which are for the church at Jacksonville, Illinois,) by the hands of Swords, Stanford & Co.,			50 00
From the "Association" of Trinity Church, Utica, N. Y., by the hands of the Rev. Mr. Dorr, for Green Bay mission, $6 01—for other domestic missions, $8 76,			14 77
From the Rev. Paul Trapier, Charleston, S. C., $152 38, derived from the following sources, and for the following purposes, viz.—from Mrs. E. A. Clarkson, $10 00—from Mr. Wm. Clarkson, $15 00—from a layman, for the mission to Montgomery, Alabama, $50,		$75 00	
From the missionary lectures in Charleston, for Dec. and Jan.,	$45 00		
One-fourth of which to be sent to the Foreign Committee,	11 25	33 75	
From the Missionary Association of St. Philip's Church, last quarter,	32 38		
Of which, to be sent to the Foreign Committee,	12 07	20 31	129 06
A "Christmas offering," from Trinity Church, Newark, N. J., $65 00, including 5 00 from Mrs. W. Wright, 5 00 from Luke Reed, Esq, 10 00 from Mrs. P. Alling, 10 00 from Rev. Matthew H. Henderson, and 15 00 from Hanford Smith, Esq., one-half of the whole amount for domestic uses,			32 50
"Offerings of the Church of an officer in the army, and his family, by the hands of Lieut. A. Beckly, Pittsburgh, Penn., for domestic missions, (Kentucky,) through the office of the Protestant Episcopal Press,			2 50
From the offerings of Christ Church, Sacket's Harbor, N. Y.,			1 22
From St. Paul's Church, Brownville, N. Y., for general purposes, $3 19, and for Green Bay 12 cents,			3 31
From "Mr. John Joyner Smith, Beaufort, S. C." by the hands of the Rev. J. R. Walker, for the church building at Jacksonville, Illinois,			20 00
			$410 36

JAMES SWORDS, *Treasurer.*

January 20th, 1836.

The Treasurer has great pleasure in acknowledging also the receipt of *five hundred dollars*, under cover of the following note. Part of this sum will be retained in the treasury of the Domestic Committee for the purposes stated. The remainder will be handed over to the treasurers of the different institutions whose operations cover the ground mentioned.

"*New-York, January* 18, 1836.

"JAMES SWORDS, Esq.

"Sir,—Please apply to the increase of the funds of the City Missions *one hundred dollars*—to the funds of Missions in the western part of the State, *fifty dollars*—to those of the Mission to the western States, over which Bishop Kemper presides, *one hundred dollars*—also *fifty dollars* for Foreign Missions generally—and *two hundred dollars* in aid of the funds of the New-York Protestant Episcopal Theological Seminary, with the view of furnishing laborers in the extensive fields above mentioned; and sincerely oblige A FRIEND."

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 20th, from the following persons, viz.

H. & W. A. Barber, 2—Postmaster, Oswego—Rev. J. G. Bragg, *with remit.*, 2—Lieut. A. Beckley, *with remit.*—Wm. Dewait, *remit. for Churchman*—S. A. Grant, *remit. for Churchman*—Rev. A. C. Treadway, *with remit.*—Postmaster, Hanover—Postmaster, Homer—Postmaster, Boston—Joseph Gill—Postmaster, Hamilton—White & Norvell—J. Cromlin—Postmaster, Wellsburgh, *with remit.*—James Baker—Postmaster, Kenawha—Curtis & Sprague—Christian Benevolence Society of St Stephen's Church, *with remit.*

Received by the Gen. Prot. Episc. S. S. Union.

Rev. George H. Norton—Rev. Leonidas Polk—Rev. Thomas J. Davis, *with remit.*—A. E. Miller—S. Parsons, Postmaster, Hoosic Falls, N. Y.—Homer L. Thrall—Isaac Hayes, Postmaster, Unadilla, N. Y., *with remit.*—Rev. Wm. Lucas, *with remit.*—Rev. D. G. Tomlinson—Thomas Forbes—Postmaster, Athens, Penn.—Dorance Matthews, *with remit.*—John C. Pechin.

COLLEGIATE INSTITUTE,

CHRIST CHURCH, NORTH-HEMPSTEAD.

Reference—The Rt. Rev. Bishop Onderdonk, D. D.

THIS institution is under the immediate direction of the Rector of the Parish, the Rev. Moses Marcus, who has conducted a seminary many years in England, and is thoroughly acquainted with the routine of school business.

The system of instruction comprises the Greek, Latin, and English languages, the Mathematics, History, Geography, and the more general branches of learning. But the improvement of the understanding is not the sole object of this institution; the strictest attention will be paid to the domestic comfort of the pupils, and to every part of their behavior; it will also be endeavored to fix in their minds the principles of religion and morality, and to make them perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The terms are, to young gentlemen, under fourteen years of age, for Board and Washing, English and Classical Instruction, $200 per academical year.

In all cases, the necessary books and materials will be furnished at the expense of the pupils, but no advantage will be taken to increase the expense of education. The payments for Boarders are required to be made quarterly, and in advance; and the pupils are expected to provide their own bedding.

Public examinations, embracing all the departments, will take place periodically, at the conclusion of which, prizes of books will be distributed to those pupils whose proficiency and good conduct have been most distinguished. There will also be a school library, to which each young gentleman will be permitted to subscribe.

North-Hempstead is within a convenient distance from the city of New-York, and easy of access, either by steam or land conveyance. The country in which the school is situated is exceedingly healthy, and possessed of great beauties of scenery; the house is contiguous to the church, near to medical attendance, and replete with every convenience for the accommodation of pupils; the premises are extensive, and well suited for their recreation, and every thing concurs to render the labors of a faithful teacher as effectual as they can be in any part of the country.

Further information, with reference to vacations, hours of attendance, and the general rules and discipline of the school, may be obtained on application to the Principal, who will be happy to answer any inquiries on the subject of the institution.

Parsonage House, Cow Neck,
January 6, 1836. 2m

BOOKS.

JUST received, and for sale at the Protestant Episcopal Press, Waddington's Church History: Mosheim's Church History, in 2 vols; Potter on Church Government; also, the first volume of the Library of Christian Knowledge,—edited by the Rev. Herman Hooker, A. M., author of The Portion of the Soul, &c.

PASTORAL THEOLOGY, NO. II.

JUST received, and for sale at the Protestant Episcopal Press, a quantity of Pastoral Theology, No. 2; Systematic Charity, upon the apostolic model.

January 15, 1836.

GRISWOLD'S PRAYERS.

THE second edition of Griswold's Prayers is just received. Jan. 6.

PASTOR'S TESTIMONY.

A FRESH supply of 'The Pastor's Testimony,' *third edition*, just received and for sale at the Protestant Episcopal Press wholesale or retail.

From the Protestant Episcopalian.

The Three Homes.

"Where is thy home?" I asked a child
Who in the morning air
Was twisting flowers, most sweet and wild,
In garlands for her hair:
"My home," the happy heart replied,
Smiling in childish glee,
"Is on the sunny mountain side,
Where soft winds wander free."
O! blessings fall on artless youth,
And all its rosy hours,
When every word is joy and truth,
And treasures live in flowers!

"Where is thy home?" I asked of one
Who bent with flushing face,
To hear a warrior's tender tone
In the wild wood's secret place:
She spoke not, but her varying cheek
The tale might well impart;
The home of her young spirit meek
Was in a kindred heart.
Ah! souls that well might soar above,
To earth will fondly cling,
And build their hope on human love,
That light and fragile thing.

"Where is thy home, thou lonely man?"
I ask'd a pilgrim gray,
Who came with furrow'd brow and wan,
Slow musing on his way;
He paused, and with a solemn mien
Upturn'd his holy eyes,
"The land I seek, thou ne'er hast seen;
My home is in the skies!"
Oh! blest—thrice blest—the heart must be
To whom such thoughts are given,
That walks from worldly fetters free,
Its only home in heaven!

From Philip's Beauty of Female Holiness.

RACHEL, AN ALLEGORY.

Both young men and maidens venerated the aged Sheshbazzar, and vied with each other in honoring his gray hairs as 'a crown of glory.' He was a *second* conscience to all the youth of Beersheba, who studied to maintain a good conscience toward God or man. When the young men looked upon the daughters of the Canaanites, and thought of allying themselves with 'aliens from the commonwealth of Israel,' they remembered that Sheshbazzar would not bless the forbidden union; and turned their attention to the daughters of the covenant. When the maidens of Beersheba were fascinated by the garb and bearing of the sons of Belial, they felt that they could not meet the eye of the holy Patriarch, and drew their veils closer around them in the streets. Thus, all the plans of the young had a tacit reference to his opinion, and the hope of his approbation and benediction mingled with their brightest prospects. '*What will Sheshbazzar think of me?*' was a question which, however simple in itself, disentangled whole webs of sophistry, and unmasked the most plausible appearances. It revealed the secrets of the heart to the conscience, and the frauds of the conscience to the judgment. It was, indeed, a simple question; but it searched the reins like 'the candle of the Lord,'—because all who reflected, felt that the good old man could have no object but their good; and that whatever influence he had acquired over them was won, not by stratagem, but by weight and worth of character. It was the spell of his fine spirit, which, like the mantle of Elijah, cast upon the ploughman of Abelmeholah, drew them after him as with 'cords of love.' Amongst the daughters of the covenant, who listened to his wisdom, and loved his approbation, Rachel was the most enthusiastic. She was modest as the lily of the valley, but sensitive as the tremulous dewdrops which gemmed it. Like the clouds of the spring upon Carmel or Hermon, she wept and smiled in the same hour. Her spirit soared at times like the eagle of Engedi, until lost in the light which is full of glory; and anon it drooped like the widowed dove in the gloomy avenues of Heshbon and Kedron. She was alternately glowing and freezing; too high or too low. In all things but in her modest gentleness, she was the creature of circumstances. Even in religion she had no *fixed* principles. She was feelingly alive to its beauties, but dead to its real spirit. Whilst it inspired thoughts which breathed, and words which burned with immortality, she was enraptured with it; but when its oracles or ordinances led to thoughts of penitence or words of humiliation, she had no sympathy of spirit with them. She wept, indeed, over her *fallen* nature; but not because it was fallen from the moral image of Jehovah. The loss of intellectual power, not the loss of holy feeling, grieved her. She felt deeply mortified, because she could not maintain all the mental elevation of a rational being; and she thought her mortification, *humility!* She deplored the weakness and waywardness of her mind, in the strongest terms of self-abasement; but not because her mind disliked secret prayer and self-examination. She lamented that she had so little communion with God; but it was not the communion of a child with a father, nor of a penitent with a Saviour, but the communion of a poet with the God of nature—of a finite spirit with the infinite Spirit—that had charms for her. She admired the prophets; but not for the holiness which rendered them temples meet for the Holy Spirit to dwell in, and speak from; but because of their mysterious dignity, as the ambassadors of Heaven. She gloried in the altars and mercy-seat of the temple; not as they were types of salvation by the atonement of the promised Messiah, but as they were the seat and shrine of the cloud of glory and the sacred fire.

All this Sheshbazzar saw and lamented. But Rachel was gentle, and he loved her; she had genius, and he admired her. Men of *one* idea thought her mad; and men with *half* a heart deemed her a mere visionary. Sheshbazzar regarded her as a young vine among the rocks of the Dead Sea, whose grapes are embittered by the bitumen of the soil; and he hoped, by transplanting and pruning, to displace its poisonous juices. But the difficulty was, to convince her that even her *virtues* were like the grapes of Gomorrah, unfit to be presented 'before the Lord, in the wave-offering of the first-fruits,' or to be mingled in 'the drink-offering.' They were, indeed, so; for, like the vines of Gomorrah, she bore fruit to herself, not to the glory of God. Her morality was high-toned; but only because she reckoned immorality beneath the dignity of female character. Her taste was simple; but only because she deemed follies unworthy of her talents. Her sympathies were prompt and tender; but they were indulged more for the luxury of deep emotion, than for the sake of doing good. What became her—as a woman, and a woman whom Sheshbazzar reckoned 'one of a thousand,' was both the reason and the rule of her excellences. She never prayed for grace to sanctify or sustain her character: and as her tastes and pursuits were far above even the comprehension, as well as the level of ordinary minds, Rachel never suspected that her 'heart was not right with God.' The elders of the city had, indeed, often told her so in plain terms, made plainer by the shaking of their hoary heads: but, although she was too gentle to repel the charge, she only pitied their prejudices. Sheshbazzar, as she imagined, thought very differently of her; and his smile was set against their insinuations. He perceived this mistake, and proceeded to correct it. He had borne with it long, in hope that it would gradually correct itself. He had made allowances, and exercised patience, and kept silence on the subject, until his treatment of Rachel began to be reckoned weakness, and not wisdom, by his best friends. His plan had been to bear aloft his young eaglet upon his own mighty wings, until she breathed the air of spirits, and bathed in the light of eternity: and then to throw her off upon the strength of her own pinions, that she might, whilst he hovered near to intercept a sudden fall, soar higher in the empyrean of glory, and come down 'changed in the same image,' and humbled by the 'exceeding weight' of that glory. But the experiment failed: she descended mortified because of her weakness, not humbled because of her unworthiness. He resolved, therefore

'To change his hand, and check her pride.'

'Rachel,' said Sheshbazzar, 'the first day of vintage is near at hand, and there is but little fruit on my vines: could we not send to the Dead Sea for grapes of Gomorrah, and present them before the Lord, "as a wave-offering, and pour them out as a drink-offering?"'

Rachel was surprised at the question; for it was put solemnly, and betrayed no symptom of irony.

'Grapes of Gomorrah!' Rachel exclaimed; 'ask rather, if strange fire, or a torn lamb, may be safely presented at the altar of Jehovah? But Sheshbazzar mocketh his handmaid. The curse is upon all the ground of the cities of the plain; and moreover, the grapes of Gomorrah are as bitter as they are beautiful. Even the wild goats turn away from the vines of Sodom. What does my father mean? The form of thy countenance is changed! Like the spies, I will go to Eshcol or Engedi for clusters to present before the Lord; for the Lord our God is a *jealous* God.'

'True, my daughter,' said Sheshbazzar; 'and if it would be sacrilege to present the grapes of Gomorrah in the wave-offering, because they grow on the land of the curse, and have imbibed its bitterness; how must a jealous and holy God reject the homage of a proud spirit? The fruits of that spirit draw their juices from a soil more deeply cursed than the Asphaltic,—and of which Gomorrah, when in flames, was but a feeble emblem.'

'But, Sheshbazzar,' said Rachel, 'to whom does this apply? Not to your spirit; for it is a veiled seraph, lowliest in itself when loftiest in its adoring contemplations. And *my* spirit—is too weak to be proud. I feel myself a mere atom amidst infinity. I feel less than nothing, when I realize the infinite Spirit of the universe.'

'It is well, my daughter; but what do you feel when you realize Him as the Holy One who inhabiteth eternity? Rachel! I never heard you exclaim, "God be merciful to me a sinner!" You have called yourself an atom in the universe—an insect in the solar blaze—an imperfect grape on the vine of being: any thing but a sinner. It was not thus that Abraham, and Job, and Isaiah, felt before the Lord. It is not thus that I feel. You think me like the grapes of Sibmah and Engedi, ripe for the service of the heavenly temple. Ah, my daughter! nothing but "the blood of the everlasting covenant" keeps me from despair; and there is nothing else between you and Tophet.'

Rachel trembled. She had never marked the humility of the Patriarchs, nor paused to consider what the soul and sin must be—seeing they required such an atonement. She retired weeping; and, for the *first* time, retreated into her closet to pray for mercy.

From an old Magazine.

MUSIC.

If there is a charm on earth, which more than any other, serves to elevate the affections, to tranquillize the mind, and to enrapture the feelings, it is music. We speak of music as it should be, in its purest and most exalted sense; and not of those unhallowed strains, in the use of which music is polluted and degraded, by being made the vehicle and the stimulant of earthly and unholy passions. Music, in its best exercise, is a heavenly science, suited to the purest, the most evangelical and seraphic natures. As we look abroad into creation, we find every thing constructed on the most harmonious scale, and in many instances melodies are continually breaking forth from the perfect works of God. The whisper of the breeze, and the roaring of the storm—the tinkling of the sea-shells, as they are agitated by the regularly returning waves, and the dashing of the impetuous cataract—the song of the robin, and the shriek of the eagle—all these, and a thousand other voices of animated existence, are full of melody and song. To the poet of nature, and the worshipper of God, all things appear full of harmony, and seem to be graduated to the most pefect scale of music. As a great poet has beautifully said—

> From harmony, from heavenly harmony,
> The universal scale began:
> From harmony to harmony
> Through all the compass of the notes it ran,
> The diapason closing full in man.

In an age so generally well informed as the present on most subjects, we deem it a waste of time and talent to employ any argument to prove that music is an elevated study, worthy of the cultivation of every pure, devout, and intelligent mind. No one who has read the Bible with an understanding heart—no one who has felt the exalting influence of music on his own mind—no one who has a heart attuned to melody, and capable of appreciating the harmony of existences can doubt the propriety of cultivating music as a useful science—a valuable art. Referring to it only in its social relation, it possesses a property of elevation and refinement, which has power to soften obdurate feelings, and win the soul to the sympathies of gentle life. As a bard of social feelings has said—

> Music! Oh, how faint, how weak,
> Language fades before thy spell!
> Why should feeling ever speak,
> When thou canst breathe her soul so well?
>
> Friendship's balmy words may feign,
> Love's are e'en more false than they;
> Oh, 'tis only music's strain
> Can sweetly soothe and not betray!

But music has a higher, a more enduring power. It is employed by the purest spirits in the worship of a Being worthy of the exercise of the most exalted feelings and capacities of the human and angelic mind. The Church in all ages, under the new and old dispensations, has practised it—the universal testimony of devout hearts has given it a sanction, and it has formed the employment of angelic beings in past existence, and we are taught to believe will constitute the exercise of purified spirits in future eternity.

Charleston Observer.

TRUST IN GOD, THE CHRISTIAN'S SECURITY IN TEMPTATION.

Avoid not only sins but the incentives and occasions to sin. As St. Chrysostom observes well, that exhortation of our Saviour, 'When they shall say, here is Christ, or there is Christ,' he says not, 'Believe them not,' but 'Go not forth to see.' And Solomon's instruction for avoiding the allurements of the strange woman, says not only, 'Go not in,' but 'Come not near the door of her house.' The way of sin is *motus in proclivi*, downhill: a man cannot stop where he would; and he that would be tampering with dangerous occasions, in confidence of his resolution, shall find himself often carried beyond his purpose. If you pray then, watch too. But as that word commands our diligence, so this imports our weakness in ourselves, and our strength to be in another; that, as we watch, we must pray; and without this we shall watch in vain, and be a prey to our enemy. Truly, had we no power beyond our own, we might give over, and be hopeless of coming through to salvation, so many enemies and hazards in the way. 'Alas!' might a Christian say, looking upon the multitude of temptations without, and of corruptions within himself, and the weakness of the grace he hath, 'How can this be? Shall I ever attain my journey's end?' But again, when he looks upward, and lifts his eyes above his difficulties, beholds the strength of God engaged for him, directs his prayers to him for help, and is assured to find it; this upholds him, and answers all. There is 'a roaring lion' that 'seeks to devour,' but there is a strong rescuing lion, 'The Lion of the tribe of Judah,' who will deliver. 'The God of peace,' says the Apostle, 'will bruise Satan under your feet shortly.' (Rom. xvi. 20.) He says not, *we* shall bruise him under our feet, but God shall do it. Yet he says not, he shall bruise him under *his own* feet, but under *yours:* the victory shall be ours, though wrought by him. And he shall do it 'shortly:' wait awhile, and it shall be done. And 'the God of peace,' because he is the God of peace, he shall subdue that grand disturber of your peace, and shall give you a perfect victory, and after it, endless peace: he shall free you of his trouble and molestation. Grace is a stranger here, and therefore hardly used, and hated by many foes; but there is a promise of a 'new heaven and a new earth, where dwells righteousness:' there it shall be at home and in quiet; no spoiling nor robbery in all that holy mountain.—*Archbishop Leighton.*

LOVE OF PARENTS.

There is no passion in the human breast more deep, powerful and lasting, than parental love. It lives under all circumstances. The child may descend into the very depth of depravity. It may forsake its home and wander into foreign climes, but still the parent's love cannot be destroyed. Amidst the keenest affliction, it will gush forth like the stream of the fountain. There is one peculiar trait in this love that I always contemplate with admiration. This is the strong and ever active desire to reform a wayward child. Time, wealth, and all the energies of the mind will be devoted to the purpose. Every motive will be presented. Each passion of the soul will be touched. When at last hope expires, and he is given up to the dominion of vice, the anguish of the parent is terrible. No language can describe the grief that fills the heart. In many instances the mind has lost all its energies and native strength, and self-immolation has been the result. How awful and overwhelming must be the feelings of that child who thus brings a parent to an untimely grave. Greater sorrow can scarcely exist on this earth than that which dwells in the heart of that child who is called to stand at the grave of an injured parent. A thousand worlds would he give to hear a voice from its depths proclaim forgiveness!

From whence is this love?—It is a stream from the "fountain of living waters." It is a blessed gift from the great and adorable Author of creation. If then, human affection is so strong, how much more mighty and powerful must it be in God, the greatest and the wisest and the best of beings! If a parent would sacrifice every thing, yea, exhaust his very being, to reform his child, then how great must be the love of that Being who placed this affection in the breast! Indeed the reformation of man must be the leading object of all the dispensations of the divine government. A parent cannot do a higher work, nor possess a higher glory, than to restore a child to truth and virtue. Some believe that God himself can in no way be so much glorified as by the complete reformation of all his erring offspring. That such is his great original purpose is evident: "For the fathers of our flesh chasten us after their own pleasure, but God for our profit, that we may be partakers of his holiness."

Standard.

From the British Magazine.

CHRISTIAN EFFORT.

But setting aside all comparison with sects, or with times immediately preceding, or all vindication in man's sight, the one real question is, How stand we in the sight of God? Are we making such earnest exertions in extending his kingdom, in withstanding the inroads of his and our enemy, in "giving light to them among us who sit in darkness," in Christianizing our land, as would make us hope that he would lift up the light of his countenance upon us, and bless us, that he will not move our candlestick out of its place? I dare not so anticipate the judgment of God as to say that we are not; but who will dare to say or think that we are? I mean not that, in any case, our deeds could stand the righteous judgment of God; yet still there are deeds, there are "works, and charity, and services, and faith, and patience," which he commandeth (Rev. ii. 19.) for which he alloweth a church to stand; and for the absence of which he removeth them; have we these? Was it, not the very curse of restored Judah—"Is it time for you, O ye, to dwell *in your ceiled houses, and this house lie waste?* Now, therefore, thus saith the Lord of Hosts, Consider your ways. Ye looked for much, and, lo it came to little; and when ye brought it home I did blow it away. Why? saith the Lord of Hosts. Because of mine house that is waste; and ye run, every man to his own house." And shall we, then, accustom ourselves (to take one instance only) to count by tens of thousands those who, in our metropolis alone, live by "profaning the temple of the Holy Ghost?" Shall we inure ourselves, as to a thrice-told tale to hear of the myriads who subsist by breaking the seventh or the eighth commandment; of quarters of our metropolis which are "sinks of iniquity;" of "hells" in our Christian city; of the innumerable multitude to whom the weekly sabbath is a day of rest from labor that they may labor only in serving sin, whom each Lord's day is leading down nearer to hell, instead of lifting up to heaven? Shall we hear, day by day, of drunkenness, debauchery, brutality, profaneness, reigning among those who were once "members of Christ and heirs of heaven," and turn on the other side as if it concerned not us? Is all this utterly irremediable? Did not Christ die for them? Did not Christ come to seek and to save such as them? And wills he not that even they should yet "call upon the name of the Lord, and be saved?" Does he not yet "continue to them life and time of repentance, that they may be saved?" "But how shall they call on Him in whom they have not believed? And how believe in him of whom they have not heard? And how hear without a preacher? And how shall they preach unless they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" It is the most grievous curse of negligence and sin, that we become inured to it; speak of it as though it were a necessary evil—as if it did not concern men's souls—as if all this life and another, God's promises and his threatenings, heaven and hell, were a dream and all unreal, except the comforts and indulgences to which we are accustomed! For do we believe that "they who turn many to righteousness shall shine as the stars, *for ever and ever?*" Do we believe that he who soweth sparingly, shall *reap also sparingly;* and he which soweth bountifully, shall reap also bountifully? Have we heard our Saviour's bidding, sell all that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not? And do we grudge ourselves all this reward? Are we so bound down to the things, and customs, and measures of this world as to have no longing for this greater glory which Christ has promised to the greater sacrifices? Shall we act as if we too purposed to reverse our Saviour's teaching, and to "lay up for ourselves treasures on earth, where moth and rust corrupt, and where thieves break through and steal;" and *not* "lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal?" Is it nothing "to shine as the stars for ever and ever;" nothing "to reap bountifully;" nothing to have a treasure, which when these few years are over, still shall never fail; nothing to have the blessings of those to whom our bounty has been blessed to their everlasting salvation; nothing to have our Saviour's praise? And yet all this must be as nothing to us; we must count all this as nothing, if we be not induced to sacrifice of what God has lent us, largely, bountifully, to our own inconvenience, like the blessed apostles, (for so only were it a sacrifice,) to attain it.

From the Language of Flowers.

ANECDOTE.

'Why,' inquired the young mother of a family, of the village curate, 'have you omitted to plant a strong wall of quickset hedge in lieu of the hedge of flowering privet which surrounds your garden?' The curate replied, 'When you forbid your child a dangerous pleasure you convey the prohibition with a smile, and should he repel your maternal hand, console him with some other trifle, pleasant but safe. So should the true pastor's hedge restrict the wayward trespasser, but wound no one, and even offer flowers to those whom it repels.'

DEFERRED MATTER.

EXTRACTS FROM THE JOURNAL OF THE CONVENTION OF THE DIOCESE OF TENNESSEE.

'Nov. 4th. Read prayers and preached to a large congregation in the 2d Presbyterian church at night. During the day I learned in conversation with many respectable citizens that there existed at Knoxville, very generally among the people, a spirit friendly to the Church and her institutions; and the opinion was repeatedly expressed that the services of an intelligent and faithful clergyman would be rewarded with very gratifying results in the increase of true piety and virtue. I could, however, give but little encouragement to the hope expressed that I should be able to secure the labors of a minister for that place. There, as is generally the case throughout the West, as far as my observation has extended, the demand for talent and efficiency is high, while the ability of the Church and her few friends scattered abroad to secure the services of able and faithful clergymen, by the ordinary and common methods of offering adequate pecuniary compensation in the way of salaries, is extremely limited. Under such circumstances, beset with difficulties on either hand, our only sure resource is to look up to the great Lord of the harvest in humble and believing prayer, with a strong confidence that he will look with an eye of compassion upon our wants, and raise, by his merciful providence, both the men and the means to supply them. In the awakened spirit of inquiry in some parts of East Tennessee, respecting the Church, her institutions and ministry, I trust that there are indications not to be readily mistaken, that 'the Lord careth for us,' and that he will 'show upon us some token for good,' that we and our friends may rejoice in his mercy and favorable kindness.

Wednesday, Nov. 5th. Took the stage for Athens, the present field of the Rev. Mr. Norment's labors, between sixty and seventy miles southwest of Knoxville. I arrived at this pleasant and thriving village the next day a little before night, and on the suggestion of Mr. N., prepared immediately to preach, upon such notice as the time permitted us to circulate, at the female academy. I was gratified to find that a congregation of two or three hundred persons speedily assembled, and still more was I pleased to hear the responses properly and audibly made by a considerable number present.

Friday, Nov. 7th. After prayers by Mr. N., I again preached at night in the female academy. The congregation was large; the whole attentive—many apparently, and I trust sincerely, devout.

Saturday, 8th. In the forenoon Mr. N. read prayers, and I preached a sermon preparatory to the administration of the rite of confirmation at night, and the holy communion on the morrow, of which due notice was given. At night the academy was filled with a large congregation at an early hour, and after prayers by Mr. N., I preached, and confirmed five persons. The services on this occasion were the more interesting to those present from the circumstance of their novelty, the rite of confirmation having never before been administered in this part of the country. The assembly appeared deeply, and if I may judge from appearances, favorably impressed with the solemnities of the evening. May the Lord water the seed sown with the dew of his heavenly blessing and grace!

Sunday, 9th. The Rev. Mr. Norment read prayers in the morning, and in the afternoon, and at night. In the morning I preached and administered the holy communion to twelve persons; in the afternoon I baptized a child and preached; and again at night preached to a larger congregation than had assembled on any previous occasion since my arrival. In these circumstances I saw pleasing indications of the value of Mr. N.'s labors, and of the interest which had been created in the minds of many in regard to the claims of religion. Scarcely four months had elapsed, at the time of my visit to Athens since Mr. N. commenced the service of the Church in the room of the female academy, of which he has charge. The building, which is spacious, has been ordinarily filled with attentive auditors; a considerable number have united in worship; the responses are well made; and besides those persons already added to the communion, he has several others in the course of preparation for the rite of confirmation. With so much ground for encouragement in regard to the little flock at this place, and of hope in reference to its future increase and prosperity, I regretted the necessity which compelled me to leave them on Wednesday following, for Knoxville, at which place I arrived on Thursday, the 13th November, and preached the same night in the second Presbyterian church.'

'December 16. In company with the Rev. Mr. Wright and Miss Alston, I took passage on a steamboat that arrived about 11 o'clock, P. M., and next morning by daylight we found ourselves at Memphis. Upon arriving at Mr. Wright's, we had the pleasure of meeting the Rev. Mr. Litton, of La Grange, who was awaiting our coming.

December 18. In consequence of a heavy rain, it was deemed inexpedient to attempt to gather a congregation for worship. December 19. In the forenoon the Rev. Mr. Wright read morning prayer, and I preached to a small number collected in an upper room of the town-house. It was altogether an inconvenient place for service, and was rendered on this occasion more uncomfortable by the coldness and inclemency of the weather. December 20. The Presbyterian house of worship having been offered to our use, a small number assembled there in the forenoon for worship, and after prayers by Mr. W., I preached.

Sunday, 21st. Our services to-day were held in the Methodist chapel, which we were kindly invited to occupy. The weather having become settled and pleasant, many persons from the country attended worship, and the house was filled in the morning and afternoon with an attentive and serious congregation. Mr. Wright having read prayers in the forenoon, I preached on 'confession of Christ,' and administered the holy communion to about forty persons. In the afternoon, after prayers by Mr. W., and sermon by myself, I confirmed three persons.

The want of a suitable place for worship is seriously felt by the vestry and congregation of the church at Memphis, and measures have already been taken to erect a building as speedily as possible. A subscription to raise funds for this purpose was commenced at Memphis last winter, and the citizens of the town and vicinity, as far as I learned, had manifested on the occasion a spirit creditable to their liberality. The minister of the congregation also, with a zeal which marked his devotion to the cause of Christ, went to the South during the winter past, to solicit donations in aid of this object. I trust that his success was such as to encourage the friends of the church at Memphis to persevere in their undertaking; and that a temple dedicated to the service of the living God may soon arise here on the banks of the majestic Mississippi, to catch the sight, and affect with pious emotions the hearts of the thousands that are borne along almost daily upon its ample bosom.

December 22. Upon the representations of the Rev Mr. Litton, I deemed it expedient to visit the newly-organized congregation at Sommerville, and also that at La Grange, both of which are under his pastoral charge. I left Memphis at three o'clock in the morning, in the stage, accompanied by Mr. Gholson, of Memphis, who kindly undertook to attend me on my journey. Our ride, owing to the badness of the roads, was any thing but comfortable. Toward night we left the stage, sending forward our baggage, and remained until next morning under the hospitable roof of Mr. Hatch.

December 23. We took horses and rode to Sommerville, where we arrived before twelve, cold and drenched with rain. Mr. Litton came a short time after, and we determined, notwithstanding the inclemency of the weather, to gather a congregation for service if we could, as my time was limited to one day in this place. A few persons, such as had means of conveyance through the mud and mire of the streets, convened at the court-house in the afternoon; and after prayers by Mr. L., I preached to them on 'faith in Christ.'

December 24. The rain was heavy and constant throughout the day, so as to preclude all idea of assembling for public worship, or of meeting an appointment made for me to preach at La Grange on Christmas-day.

December 25. The weather becoming somewhat settled and fair, a notice was circulated early in the morning for service at ten o'clock, A. M. At that hour a respectable portion of the citizens assembled in the court house; and after prayers by Mr. L., I preached upon the religious education of children with a reference to confirmation, and administered that ancient and apostolic rite to two persons. In the afternoon we set off to La Grange, of which place we arrived after night, and in the midst of a fall of snow.

Friday 26. The weather was too forbidding to authorize any attempt for holding service. Saturday 24th, a congregation was gathered in the forenoon at the female academy, and after Mr. L. had read prayers, I preached on "Repentance." At night we again had service at the same place, when I preached upon "Confession of Christ."

Sunday, 28. The Methodist meeting-house having been obligingly tendered for our use on the Lord's day, preached there after prayers in the forenoon, and administered the communion of the Lord's supper to a dozen or fifteen persons. In the afternoon I again preached after evening prayer, and confirmed three persons.

Monday, 29. Mr. Gholson and myself took leave of our kind-hearted friends at La Grange, and returned to Sommerville. According to previous notice, I read prayers and preached at night in an upper room of the court-house. A considerable number were present, who appeared deeply interested, if we may be allowed the expression of such an opinion, from the marked and solemn attention given to the preaching of the word.

The Rev. Mr. Litton has been officiating statedly but a short time at Sommerville, and from the acceptability of his services, the pleasing hope is cherished that here a respectable congregation may speedily be gathered, who will "worship the Lord in spirit and in truth."

Tuesday, 30. We arrived at Memphis about 10 o'clock at night, after a disagreeable ride from Sommerville in an open mail cart, the roads being rendered almost impassable by the late heavy rains. Wednesday, 31. After solemnizing the rites of matrimony between a couple at Memphis, on the evening of this day I took passage in a steamboat, accompanied by the Rev. Mr. Wright, for the State of Mississippi.

Among many other interesting and important matters which will claim the attention of this Convention, I deem it highly proper to call up to your notice the subject of education, both as it respects provision to be made for furnishing to the children of Episcopalians, as well as others who desire it, proper facilities for acquiring a knowledge of the arts and sciences usually taught in colleges, as likewise for affording to those who may become candidates for orders, more ample advantages than we can at present offer. I would willingly enter into a full exposition of my views on this subject; but the prevalence of but one opinion among us as to the expediency of such an object, and the great advantages to be derived from the adoption of such measures, renders such an exposition perhaps unnecessary, and would hardly justify my trespassing on your time and attention. It is only necessary to state here that a project has been set on foot by the friends of the Church in the States of Tennessee, Mississippi and Louisiana, for founding and endowing a Protestant Episcopal college, to be situated at some suitable place near the south-western boundary of this State; and that so far, the scheme has been attended with very encouraging earnest of success. It belongs to this Convention, representing the interests of the Church in this Diocese, to take such order on this subject as in its wisdom it may deem most proper.

A proposition from the last General Convention to the several Diocesan Conventions, to allow to the ministers of the Church a certain discretion in the use of the Psalms as now arranged for public worship, becomes at this time a question for your decision, and claims from you the most serious and dispassionate consideration. My views on this question were laid before the last Convention; and I only beg leave here to repeat the expression of my deliberate conviction, strengthened and confirmed as it has been by the calm reflection of another year, that the proposed measure in its practical tendency,—in its necessary and inevitable results,—is of injurious consequence to the best interests of the Church. Innovations upon long-established usages in public worship, when such usages have the sanction of God's word, and have received through a long course of time the approval of the most pious and learned divines, are as much to be deprecated as hasty, inconsiderate, and ill-contrived changes in civil affairs. When it is considered further, that a desire to change and amend, to adopt measures which, to say the least, are of doubtful expediency, because they have not been subjected to the test of actual experiment; and when, above all, it is considered that it is a leading object in the whole frame-work of our public worship to give the people sound religious instruction by the very forms which we use:—I trust that in all this the members of the Convention will see abundant cause to hesitate before they assent to the proposed alteration.

There are several subjects connected with the interests of the Church at large, to which it would be pleasing to revert on this occasion, but as they do not call for the direct action of this Convention, and I have already drawn largely upon your attention, the mention of them is here dispensed with.

Commending you, my brethren, to the care and guidance of God Almighty, our heavenly Father, in all our ways, and more especially in your present work, I remain your faithful friend and brother in the Lord.

James H. Otey, *Bishop of Tennessee.*

Certain resolutions submitted by the last General Convention to the consideration of the several Diocesan Conventions (see Journal of the Sixth Annual Convention of this Diocese, pages 20 and 21) were then read and acted upon in order, as follows:

The first, for the insertion of a rubric after the "prayer to be used at the meetings of Convention," authorizing certain verbal changes in said prayer under stated circumstances, was unanimously *approved.*

The second, for inserting the said prayer and rubric at the end of the "prayers on several occasions, to be used before the two final prayers in the evening and morning service," was unanimously *approved.*

The third, allowing the ministers of the Church a certain discretion in the use of Psalms, as now arranged for public worship, was unanimously *disapproved.*

The fourth, for making a verbal alteration in the last rubric before the communion service, was unanimously *approved.*'

COIT'S BIBLE.

A quantity of the above-named highly-approved work has just been received in sheets. They will be put up in a variety of bindings. Orders received at the Protestant Episcopal Press. To the *trade* they will be sold in sheets, if required.

SUNDAY SCHOOL VISITER.

Just published, and for sale at the General Protestant Episcopal Sunday School Union, 46 Lumber-street, the first volume of the "Sunday School Visiter," for 1835, neatly bound in half calf.

ONDERDONK ON REGENERATION.

Just received from Philadelphia, a fresh supply of Onderdonk on Regeneration, and for sale at the P. E. Press.

PROTESTANT EPISCOPAL PRESS, PRINT.